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# Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, AUGUST 9, 1919

NO. 15

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	511
Our Ecclesiastical Constitution.—Freedom in America—Korea—Race Riots—Report on Revision of the Prayer Book—The List of Deputies—From Belgium—War Relief	511
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	513
LETTERS FROM A MILITARIZED CIVILIAN. III. By Presbyter Ignotus.	516
THE CANONS OF ORDINATION. By the Bishop of Vermont.	517
THE CONSTITUTIONALITY OF PROPOSALS FOR AN APPROACH TOWARDS UNITY. By George Zabriskie.	519
THE CHURCH IN THE NEW DAY. By the Rev. William T. Manning, D.D.	521
"THAT THEY ALL MAY BE ONE". A Report and an Appeal.	522
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	523
CORRESPONDENCE.	524
"The Concordat with Congregationalists" (Rev. H. R. Hole)—The Closing of Racine College (Rev. John H. Ferringa)—The Third Central Rule (Mrs. Ella Willard Rowell)—Presbyterian Use of the Words of Institution (Rev. Oscar Woodward Zeigler)—Basis of Religious Unity (Rev. Wythe Leigh Kinsolving)—Confirmation in the Colonial Period (Deborah Brock)—Senator Borah as a Speaker in Church (Robert E. Lee)—The Church and the Negro (Rev. George F. Bragg, Jr., D.D.)	524
LITERARY.	526
PERSONAL MENTION, ETC.	527
JAMES MOORE HICKSON TOURS THE CITIES OF NEW ENGLAND. The Boston Letter. By the Rev. Ralph M. Harper.	529
A PHILADELPHIA LAYMAN ON PROHIBITION'S CONSEQUENCE. The Philadelphia Letter. By the Rev. Edwin S. Lane.	529
RACE RIOTS BREAK OUT IN THE CITY OF CHICAGO. The Chicago Letter. By the Rev. H. B. Gwyn.	530

THINE, O LORD, is the great company of our ancestors, the sacred truth-tellers, and glorious patriots. All makers of story and song, and the masters of harmony are Thine, and the pure sufferers for godliness; whoever have vanquished evil and in faith and hope gone through labor for right. Glory to Thee, Lord, for Thy Spirit in them; and in their spirit let us praise Thee.—Rowland Williams.

TO COME to the plain words of Jesus of Nazareth, Christianity is a simple thing; very simple. It is absolute pure morality; absolute, pure religion; the love of man; the love of God acting without let or hindrance.—Theodore Parker.

# The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 9, 1919.

NO. 15

## EDITORIALS AND COMMENTS

### Our Ecclesiastical Constitution

**M**ANY readers, and especially those who are canonists and lawyers, will read with interest the unique article entitled The Constitutionality of Proposals for an Approach towards Unity, by Mr. George Zabriskie, which is printed in this issue. Its bearing on the subject of the proposals to which we have been accustomed to refer as the Concordat seems to us altogether academic. For on the one hand it is unthinkable that General Convention would ever intentionally adopt a canon in direct defiance of the Constitution, which Mr. Zabriskie contemplates as not only possible but quite lawful; and on the other hand we deem it unthinkable that Congregationalists would ever accept extra-constitutional ministrations of bishops for any purpose whatever. In the agreements between English Churchmen and non-Churchmen expressed in the Second *Ad Interim* Report, from which the present Concordat draws several entire paragraphs, it is stated as among "the necessary conditions of any possibility of reunion" "that in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should reassume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy, and it so remains in many episcopal communions to-day." The American episcopate assumed a constitutional form from the very beginning. To assume, therefore, that exactly the opposite principle will tend toward unity with Congregationalists in this country—that is, to require that these shall enter into relation with bishops acting otherwise than in accordance with constitutional authority—seems to us wholly to misunderstand the position of Congregationalists and the history of the movement for independency in the past. We cannot think that any single one of the Congregational conferees would ever agree that repudiation by the bishops of a constitutional form of government with respect to themselves would be an acceptable step toward unity.

So also, when Mr. Zabriskie, anticipating the relations established according to the Concordat, observes that "when two ecclesiastical bodies are in communion with one another, unity is not far off", we must point out that the Concordat in no sense provides for intercommunion between "two ecclesiastical bodies", but only between the Episcopal Church and particular individuals among Congregationalists or other religious groups.

But it is upon Mr. Zabriskie's theory of the ecclesiastical Constitution of the American Church, rather than upon his conclusions as to its application to the Proposals for Unity,

that we desire now to comment. His theory is as interesting as it is unusual.

MR. ZABRISKIE'S THEORY appears to be this: The Constitution of the American Church is not a grant of power which would therefore limit its operation by the extent of that grant, and which would make the enactment of canons contrary to the terms of the Constitution unlawful; but rather the enactment of the very body whose acts it governs, the General Convention of the Protestant Episcopal Church in the United States, so that canons enacted by that body, though contrary to the express terms of the Constitution, are of equal authority with the latter, and "being later in time might be held to overrule, or at least to place in abeyance, the other."

The difficulty with this theory is that it is absolutely disproven by the facts. If one will carefully follow the history of the formation of the American Church and the adoption of the Constitution, he will see that the General Convention of the Protestant Episcopal Church was created by the Constitution and not the Constitution by the General Convention; and that the Constitution was adopted and ratified by the Church in the several states as independent agencies, as an act of union and a grant or relinquishment of authority to a national Church.

Let us examine that history, as it is successively related in the minutes of the various conventions, taking Perry's reprint of the Journals as our guide.

The informal meeting of clergy and laity at New Brunswick, N. J., in May, 1784, is properly treated by historians as the first step toward the national organization of the Church. At the suggestion of the parties there gathered, a meeting of deputies from the Church in a number of states was held in New York in the following October, which claimed no authority for itself but which agreed upon certain principles to be recommended for adoption by an authoritative body. Their minutes, if they had any, do not survive. "Their only act," writes Bishop White many years later, "was the issuing of a recommendation to the churches in the several states to unite under a few articles to be considered as fundamental" (Perry, *Half Century of Legislation*, Vol. I, p. 12).

At the call of this body there was held in Philadelphia in the autumn of 1785 what is described in its Journal as "a convention of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina." The first steps toward the formation of a united national Church by the adoption of a Constitution were there taken, the preamble reciting the authority as derived from the Church in the

several states and the final article providing that "This General Ecclesiastical Constitution, when ratified by the Church in the different States, shall be considered as fundamental, and shall be unalterable by the Convention of the Church in any State" (Perry, I, 23).

The same description of the authority of the next Convention, held in Philadelphia June 20-26, 1786, is given. It represented the Church in several states and not a national Church. Here the Constitution tentatively adopted at the previous sessions was "taken up for a second reading" and many changes made, the form of the final article being changed to the following:

"The Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the States assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular State which hath been represented at the time of such ratification."

This Constitution was now adopted (a second time) by a unanimous vote, yet it was not deemed to have become effective because it had not been ratified by the Church in the several states.

An adjourned meeting of this Convention was held in Wilmington, Del., on October 10 and 11, 1786, and again it is carefully described as "a convention of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, and South Carolina." It had to deal with the communication from the English Archbishops, and the Constitution, not having been ratified, is not referred to.

The same description appears for the Convention of July 1789. It represented the Churches in several states as named. Their deputies had now been formally authorized, in state conventions, to ratify both a Constitution and a Prayer Book for a united national Church. A curious paragraph from the minutes relates that—

"The Deputies from the several States being called upon to declare their powers, relative to the object of the following resolution of the Protestant Episcopal Church, viz., 'Resolved, that it be recommended to the Conventions of this Church in the several States represented in this Convention, that they authorise and empower their Deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a General Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America,' gave information that they came fully authorised to ratify a Book of Common Prayer, etc., for the use of the Church" (Perry, Vol. I, p. 69).

The *non sequitur* involved in the answer need not, of course, detain us. The deputies had been clothed with authority to ratify both the Constitution and the Prayer Book on behalf of the Church in their respective states. Again they thoroughly discussed and amended the proposed Constitution, and not until it had been finally adopted (a third time) and ratified by these delegates whose power to do so had been expressly conferred upon them, did the Convention proceed to discuss a proposed series of canons. Finally, the Constitution, bearing the title, "A General Constitution of the Protestant Episcopal Church in the United States of America," having been engrossed, was read and signed by all the deputies grouped by dioceses, the final article reading as follows:

"This Constitution shall be unalterable, unless in General Convention by the Church in a majority of the States which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions, before they shall be finally agreed to, or ratified, in the ensuing General Convention" (p. 84).

There was now a national Church; but the still independent Churches of Connecticut, Massachusetts, and New Hampshire were not united with it. After the ratification and signing of the Constitution this convention adjourned to meet again in September following when, it was hoped, these other Churches would also send deputies. The adjourned session was held as anticipated, but now, for the first time, it is described in the Journal as a Convention of "the Protestant Episcopal Church in the United States of America." The Constitution had effected the organization of a national Church. But the deputies by resolution declared the Constitution still open to amendment, "for the better promotion

of an union of this Church (*sic*) with the eastern Churches." An amendment demanded by Bishop Seabury was accepted, and the Constitution was again ratified and signed (the fourth time it had been put to vote) by the members of each delegation, those of "New Hampshire and Massachusetts" and Connecticut heading the list. The national Church then became co-extensive with the nation.

WE HAVE RELATED this history in some detail because it seems effectually to disprove Mr. Zabriskie's contention that the Constitution "was adopted by a General Convention" and that "its articles differ in no essential respect from canons, either in their source or in their effective operation. . . . The Convention has imposed them upon itself. It can alter them. . . . For the reason that the same authority enacts both, it follows that no canon enacted by the General Convention would be void by reason of conflict with a provision of the canon."

The Constitution was originally an act of union between a group of independent Churches; adopted by these severally in order that their union might become established so that in future they might act collectively as a national Church. To the continued recognition of the binding character of the Constitution over all subordinate legislation the good faith of the national Church has been solemnly pledged from the beginning. Of course no external authority can intervene, whether from the State or from any popular assembly, to coerce the Church in order to compel obedience to a constitutional form of government. Such obedience is secured only by the collective honor of General Convention and the individual honor of its members. But we esteem that security quite sufficient to prevent the intentional enactment of any canon in direct defiance of the terms of the Constitution.

The manner of amending the Constitution has undergone some change, but the theory remains. Under the provisions for amendment to-day, the General Convention, by a majority vote, in one session, resolves upon a change. Such change is then certified to each of the dioceses. If any of them desires to direct the vote of its deputies in the matter it has ample opportunity. Finally, in the succeeding General Convention, the vote must be taken by dioceses and orders, the theory of which is that the deputies are exercising the authority first vested in them by the several dioceses more than a century ago to act on their behalf in ratifying the proposed amendment. In order to become effective, therefore, the amendment must secure the affirmative vote, not of a majority of the deputies, but of a majority of the dioceses. Through their deputies the dioceses still ratify proposed amendments to the Constitution, and, subject to the still more fundamental obligation of the whole Catholic Church to maintain the historic Faith unimpaired, the Constitution remains the fundamental law for administering the discipline of the national Church.

AND, AS WE CANNOT ACCEPT Mr. Zabriskie's unusual theory of the Constitution, neither can we accept his theory that there is somewhere a twilight zone in which bishops may act altogether without the restraints imposed upon them by the Constitution. The powers of the episcopate are indeed not created by the Constitution, but they are effectually limited by that instrument, and in the promise of obedience to the "discipline" of this Church the Constitution must obviously be at least included.

The Protestant Episcopal Church and the Catholic Church are not two distinct Churches, so that a bishop can function at pleasure first in the one and then in the other, being subject to the laws of the former only when he acts as one of its officers and being exempt from those laws at other times.

The Catholic Church is the sum total of all its parts, and one cannot function in the totality and in none of its parts. The Episcopal Church is an organic, constituent part of the Catholic Church, and we belong to the whole because we belong to one of its parts. As well might a seed be conceived of as existing within an orange but in none of its parts as a bishop functioning in the Catholic Church while not functioning in the only part of the Catholic Church to which he belongs. When the Constitution lays down the

conditions under which a bishop may ordain, admitting of no exception, it covers necessarily every sort of ordaining which it is possible for him to undertake, so long as he is within the jurisdiction of that Constitution. "When an American priest," says Mr. Zabriskie, "celebrates the Holy Eucharist in England, in the presence of an English congregation, he uses the English rite; his promise of conformity to the American rite is not thereby violated." No, because he is then within the jurisdiction of a sister Church in communion with this Church, whose right to govern his action while within that jurisdiction is entirely recognized by the American Church, whose requirement for the use of the American Book of Common Prayer is explicitly limited by the Constitution (Art. X) to "the Dioceses and Missionary Districts of this Church." Surely this is no precedent for exempting a bishop from the jurisdiction or the discipline of this American Church when, within the limits of his own diocese, he assumes to confer holy orders in direct defiance of the terms of the law which is in force in that diocese!

WE HAVE SAID in a previous editorial that it is our earnest hope to prevent a division between one section of the Church and another on the issue of these proposals for unity. If the considerations we have heretofore presented are not conclusive they ought not to be accepted; if they are, it may possibly seem wise to the proponents of the measure not to present it at all at the coming General Convention, but, perhaps, to ask the Congregational conferees for further conference after its sessions are over. Thoroughness, rather than haste, is an essential in any steps toward unity.

And in the hope of securing a basis for unanimity on the constitutional question we submit the following proposition:

The terms of the Concordat are absolutely unlawful unless the Constitution of the Church is a mere statute, to be disregarded at will, or unless the Protestant Episcopal Church is so completely distinct from the Catholic Church that a bishop of the former has separate rights and functions in two different Churches and the action of the one Church cannot bind him when functioning in the other. On either one of these hypotheses it *may* be lawful for General Convention to enact the proposed canon, though the wisdom of enacting it would still be open to discussion.

If these hypotheses be rejected, however, the unconstitutionality of the proposed canon is established as a matter of course.

But the matter of Church unity is too serious, too far-reaching, to be treated from technical considerations. As we have observed before, the Constitution ought to be amended if the proposals for unity are otherwise justified. We have already given reasons why they seem to us not to be. But we have the right to ask that constitutional authority be not undermined by a novel interpretation for the sake of carrying into effect any special legislation, however useful for an immediate purpose such novel interpretation might be.

**O**N another page of this issue we are printing the Statement of Principles issued on behalf of The Church League for Social and Industrial Democracy. It is a statement with which, in the main, we find ourselves in enthusiastic sympathy. With the failure of political socialists and of a portion of Christian socialists

Freedom in  
America

as well during the war to appreciate the duties that patriotism and religion alike thrust upon them, with their practical alliance with militarism through their refusal to help in the only effectual way to oppose the gigantic assaults of militarism against the peace and civilization of the world, it becomes necessary for those whose social conscience is aroused to make new alignments for the promotion of social justice.

It may be presumed, of course, that those who accept the Statement of Principles and apply for membership in the organization accept them in general terms rather than in every detail, and one easily recognizes that no two men would exactly agree in stating their convictions on so difficult a subject as this involves. For ourselves, we regret what seems to be the content of the tenth article in the Statement—"We deplore the contemporary suppression of

freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press, and a free pulpit."

We recognize no freedom that does not carry with it the responsibility for the exercise of freedom, and the greater be the degree of freedom in any nation the greater is the responsibility that rests upon its freemen. In our judgment the immediate need of the day is that religious leaders lay stress upon the duty of serious realization of responsibility rather than upon the demand for a freedom that ought not to be presented as though it were an absolute rather than a relative right. Let politicians talk about "rights" and Churchmen talk rather about duties.

We do not, ourselves, "deplore the contemporary suppression of freedom in America" in any such sense as to assume that a great war can be or ought to be fought without an inevitable suppression of freedom to some extent. Thus, in last week's riots in Chicago, when, finally, the authorities awoke to the necessity of quelling them, the first thing done was to throw a cordon of soldiers or of policemen about the disturbed area and to admit no one across the border line until his good reason for desiring to enter was established by careful questioning. But that was a "suppression of freedom". Shall we deplore it? Of course not. How much more, then, was the nation-wide suppression of some degree of freedom justified during the world-wide war! It was such a suppression as every loyal citizen cheerfully accepted for himself, and for our part we do not in the least "deplore" the forcible limitation of the freedom of such citizens as would not voluntarily enforce it upon themselves. Of course there may have been instances of the unfair application of this principle; we can think of some in which that seems probable. To deplore such exceptional instances is, however, altogether different from deplored the fact that any suppression of freedom should have been involved as an incident toward making war upon a militarism that, if it had succeeded, would effectually have wiped out all freedom.

Especiably ought Churchmen never to use the expression, "a free pulpit". There is no such thing recognized in the Church. There never ought to be. The pulpit is established for the preaching of the gospel. He who stands there ought never to think of himself as other than the voice of his Lord and of the Church. He is free to utter that voice. He is free to apply the gospel to social conditions and needs. He is free to rebuke and to exhort his people. But since he is free only to utter the voice of God and of the Church in doing this, he is immediately responsible to his bishop and ultimately responsible to his God for the manner in which he does it. His people must have some protection from the misuse of the pulpit, for they also are free men. They have it through the bishop; and while there may conceivably have been instances in which a bishop may have misused his appellate authority over the pulpit in any church, surely it is a matter of common knowledge that we are in more danger to-day from over-laxity than from over-supervision in the preaching office of the clergy. At any rate, if any bishop has unreasonably or improperly inhibited the preaching of what we may term the social gospel—we never have known of such an instance—let protest be made against that specific misuse of episcopal power without assuming that any clergyman of the Church has, ever did have, or ever ought to have a "free pulpit" in such wise that he was at liberty to say whatever he might please on whatever subject. The preaching office is primarily an episcopal function and it is delegated by the bishop to a priest on the express condition that the latter is to "preach the Word of God". And the bishop is the final judge as to the facts in any given case.

So we gladly commend the principles of the new Church League in the main but with this serious reservation. And when the League shall have revised the unfortunate language of its tenth article we shall hope that great numbers of Church people with aroused social consciences will rally to its support.



NE is naturally anxious over reports of attacks upon Christians by Japanese in Korea. But there are two considerations that ought to be borne in mind before the Japanese nation is condemned for these attacks. One is that Christians are thoroughly protected in

Japan and many Christians are at all times members of the government; there seems, therefore, an antecedent probability that these riots are not directed against Christians as such, and it may be that political rather than religious considerations are at stake. The other is that the Japanese press in Tokyo and elsewhere appears thoroughly to denounce these uprisings and to demand the punishment of the guilty, whether soldiers or civilians. There is also a strong movement to replace the military by a civil administration in Korea.

We do not pretend that these suggestions exhaust the subject. But it is so easy for anti-Japanese sentiment to be aroused among us, and so desirable that the two nations should live in mutual friendship, that it is important that at least we do not exaggerate Japanese misdoing. It is quite likely that those responsible for riots in Korea will be punished quite as speedily and as severely as those responsible for riots in Washington and Chicago.



HAT a serious condition is shown to exist by last week's riots in Chicago, following closely upon other riots scarcely less serious in Washington!

Americans must take up seriously the solution of the race problem. Without treating of it in detail, we may enunciate two principles that must rigidly underlie the

Race Riots relations between whites and negroes in this country. First, racial integrity must be preserved at any cost. That

means that whites and blacks must develop on absolutely separate planes, and involves the entire separateness of the social life of each, quite as truly for the protection of the one race as for the other. Perhaps there is no longer an unmixed black race in this country; it is a grave indictment of the whites that there is not. But there is still an unmixed white race, and that racial integrity must be maintained at any cost. Second, there must be a standard of absolute justice in the dealings of the whites with the blacks, and members of the latter race must have every opportunity to develop all their faculties to the fullest extent possible.

Not by keeping the black race down, but by helping to lift them up to the utmost degree, while at the same time ensuring the separateness of the two races, shall we promote that sense of mutual respect between members of both that is essential for the social well-being of the American people.



HE Report of the Joint Commission on the Revision of the Prayer Book, a cloth-bound volume of 300 pages, published by the Macmillan Company, is now at hand and may be obtained from the Church book houses at \$1.50. It is very desirable that the Report should be in the hands of all thoughtful Churchmen.

Report on Revision of the Prayer Book An analysis and a study of the Report, by the Rev. H. B. St. George, D.D., professor of liturgics at Nashotah and a member of the Joint Commission, will begin in next week's issue and will continue for several weeks. In the meantime it would be useful for readers to secure the printed report and thus to be able to follow Dr. St. George's analysis intelligently.



N printing the list of deputies to General Convention in last week's issue, the names of the Rev. James E. Wilkinson, Ph.D. (Western Michigan), and the Rev. Frederick Ingle (Colorado) should have been printed in *italics*, designating membership in the preceding General Convention. Possibly other like errors may have

The List of Deputies been made, the list being necessarily compiled in haste. Our apologies are due these deputies.



HAT THE LIVING CHURCH family has been very generous toward Belgian sufferers is known to all of its members. A letter from Major General Frans, of that country, to whom a remittance had been sent from THE LIVING CHURCH FUND for relief of Bel-

gian children, shows such appreciation for this assistance

From Belgium and tells so plainly of the needs that still persist, translated into English, we print it below:

"Monsieur:

"La Panne, Belgium, June 19, 1919.

"Your letter of May 28th last has reached me and I have the honor and pleasure of advising you that its contents were received, the check of \$155.02. Thank you with all my heart for our poor unfortunate refugees, our feeble children. They are so numerous in this country, those who have lost all, their home, their possessions, their family. And unfortunately the Belgians, in spite of their willingness and their compassionate heart, cannot do much, everything about them being three-fourths in ruins. For you understand (and at this moment your President, Mr. Wilson, is seeing for himself by travelling over the devastated regions of our country) our industries can no longer operate until we can get machinery and material. There will therefore be stagnation and misery for a long time. Therefore can we say to those who understand, 'Give! Give for the unfortunates! God will repay you.'

"A sanitarium for feeble and stunted children has just been started here in this vicinity, near the sea. These children have suffered from hunger for four and a half years, under the rule of Germany. There is agitation at present to send forces to them to make these beings capable of living. Already the American Red Cross has come to our aid in offering beds and utensils. But they must live. We must raise and nourish these children; give them clothes and instruction. For the most part their parents are in no condition to bear these expenses. Your generous gifts have put us in a position to take in and care for, for the present, some of these children who have lost everything.

"My wife, Madame Frans, spends a great deal of her time at this work among the war orphans. She thanks you with all her heart for coming to their aid and she would be very happy if it were possible for more to be done for them.

"Already the Rev. Dr. Watson and Mrs. Watson (whom I had the pleasure of seeing in Paris) have come very generously to our aid in our various works. The same of the reverend Bishop Israel. Their names are not forgotten by the unfortunates to whom they have given relief.

"I beg that you will thank Bishop Israel in my name for all that he has done for our poor unfortunates.

"As we are expecting to return to Brussels soon I will send you our new address there.

"He who gives what he can is worthy of honor. The smallest gifts will be received with gratitude.

"With my sincere thanks again, Monsieur, I beg to remain,

"Very truly yours,

"J. FRANS."

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

663. Christ (Swedes) S. S. Norristown, Pa.	\$ 36.50
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.	3.00
115. Children of Mercy, Gardiner, Maine.	3.00
421. J. H. Law, Asheville, N. C.	36.50
564. Miss Annie O. Treadwell, Washington, D. C.	36.50
615. J. H. Law, Asheville, N. C.	36.50

Total for the week.....\$ 152.00  
Previously acknowledged.....\$ 55,102.58  
\$ 55,254.58

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "ORPHANS OF BELGIUM"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

5. Miss Mary F. Roome, New York City	\$ 36.50
8. Miss Annie O. Treadwell, Washington, D. C.	36.50

Total for the week.....\$ 73.00  
Previously acknowledged.....\$ 2,460.92  
\$ 2,533.92

#### ARMENIAN AND SYRIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
Miss L. S. Russell, Dorchester, Mass.	5.00
C. M. C. A. S.	2.00
C. M. G. for July	2.00
Mrs. W. S. Claiborne, Sewanee, Tenn., for July	5.00
J. E. K., Hartford, Conn.	5.00
A. R.	3.00
Mrs. E. E. Pantzer, Sheboygan, Wis.	50.00

\$ 97.00

#### THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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#### POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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#### SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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#### ITALIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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FUND FOR HOLY TRINITY CHURCH, PARIS, FRANCE	\$ 25.00
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Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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#### BELGIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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## DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the week preceding the Ninth Sunday after Trinity.]

## A HYMN FOR THE HOLY COMMUNION

HE world to-day is a mighty tangle of clashing interests. Old theories of life, and the abuses which grew out of them, are openly challenged. Behind it all is a vague, half-formulated dream of a society re-ordered on different lines. The heritage of the war is an epoch of confusion. This generation is not likely to see a settlement of the economic conditions which disturb its peace. The vital thing to-day is the demand for justice, and the protection of the feeble against the forces of selfishness. This decade is likely to see every entrenched injustice challenged and defeated. In the midst of it all there is a place, divinely planned, for the leadership of the Church. If the Church as an organization fails to lead in this battle it will lose the greatest opportunity of a century, if not in all its history. Feverishly are the Churches seeking to do their duty, and we believe they will not fail.

Much criticism of the Church has no solid foundation. As an indication of the new awakening in the Church a noted Anglican priest is quoted as saying: "We have got now to speak to men and women about things that really matter."

If the Church had always adhered to the teachings of the Gospel, no such admission would be necessary. There can be no substitute for the Gospel and sooner or later we discover it. Among the "things that really matter", and which our Church is peculiarly prepared to exemplify, is the sacramental system. Gradually it is being recognized that the blessed Eucharist is the chief service of the day, and this recognition is far from being confined to those who have an ornate service. It is an objective, it is tangible, and any priest of our Church who neglects systematic teaching on the sacraments has failed in his fundamental obligation to the Church.

I have found so many helpful suggestions for teaching in Canon Bright's Communion Hymn (Hymn 228; New Hymnal, 333) that I want to pass them on. In the four verses of this hymn are four outstanding truths in a carefully prepared communion. The first is Sacrifice:

"The love  
That bought us once for all on Calvary's tree."

It is the fundamental idea running all through the office, and directs our attention to what we are to offer. Our sacrifice is our consecration of self to the Master's service, and no communion is worthily made that does not have in the mind of the worshipper a specific thought of the reconsecration of life to Jesus Christ.

Verse 2 speaks of the availng sacrifice through Mediation:

"Only look on us as found in Him."

This is the motive on which we base our assurance of acceptance. In this is involved all the teaching about our Lord, His life on earth, His prevailing sacrifice, His Resurrection and Ascension.

Verse 3 dwells upon our intercession for loved ones through the efficacy of the Real Presence. In the range of hymnology it would be difficult to find words more appealing and expressive of our tenderest emotion than these:

"And then for those, our dearest and our best."

And verse 4 speaks of Fellowship and Communion with the Master. Here then are four great truths of every good communion: Consecration, Mediation, Intercession, Fellowship. As we are faithful in teaching these things the Church will have little to fear about the loss of leadership.

Sunday—St. John 6: 41-59. An explicit statement from our dear Lord Himself regarding the value and necessity of the sacramental life. Only repetition and familiarity could make us unmindful of these words.

Monday—Acts 2: 14-42. The earliest recorded expression of the Apostles stresses the sacramental life, "Repent ye, and be baptized."

Tuesday—Acts 8:26-40. The basis of the evangelical preaching was the necessity for sacramental union with Christ.

Wednesday—Acts 2: 41-47. "Continued steadfast" is a peculiar expression in Acts. Would it were true of every follower of the Nazarene! Note how both sacraments are here grouped.

Thursday—I Cor. 11: 23-34. Humanly speaking, more than all else the sacramental system has kept the Church alive. How much we owe to it!

Friday—Romans 12. Every communicant should have some chapter to read by way of preparation for the Holy Eucharist. How much this chapter covers!

Saturday—Hymn 228. In the light of the week's readings this hymn should mean more to each of us.

## THE CITY OF GOD

BY WM. C. ALLEN

HEN in the year 409 the Visigoths entered ancient Rome the Christians of that era were sorely puzzled and distressed by the momentous fact that for the first time in nearly eight hundred years her enemies had taken the proud city. Just as the twilight of the ancient heathen gods had come upon them and civilization had adopted the glorious light of Christianity, the city fell before the onslaught of the barbarian hosts. To those early believers it seemed as if civilization and the fruits of generations of wealth and art were destroyed forever. In their agony they sent word to the venerated Augustine, Bishop of Hippo, asking for his thought regarding the great political cataclysm.

Augustine in his reply did not attempt to belittle the sorrowful circumstances and test of the Church's faith. He admitted the truth of all that they presented. But he told his people that they must look beyond present conditions. True, "the city" had fallen. But meanwhile the spiritual city of God—of which they were citizens—was to last forever. The conception he presented to them was known as *Civitas Dei*, or *The City of God*.

We moderns can also appropriate to ourselves the great truth that the eternal realities, the things that endure—the things that consequently are of most importance—are not the material things, but the spiritual. Cities may fall before the forces of nature or the sins of men. Governments may go down. Politics will change. Wealth may be depreciated or squandered. Human ambitions may collapse. The pride and strength of men will become exhausted. Beauty will perish. But Christianity is not founded on transitory things. The follower of Jesus not only has the glorious traditions of the past but possesses the ideal, the hope, and the realities which generation after generation have grown more luminous and inviting to His people, and which can never fade away. His city, the realm to which He belongs—the Kingdom of Heaven—grows every year. It is a kingdom not of this earth. "My Kingdom is not of this world," said the Saviour to Pilate, "else would My servants fight." So the city in which Christ's people dwell is not only impregnable, and glorious, but it is also a place of peace. Earthly vicissitudes cannot rob Christians of their inheritance. One of their early apologists most tellingly explained its nature, in the first century, when he wrote of his fellow-believers, "We live on the earth, but our citizenship is in Heaven."

## THE EARS OF THE SOUL

BY THE REV. DAVID RANSOM COVELL

T may be true that dogs and other animals can detect odors and sounds to which coarser human senses must remain strangers.

It seems to be a fact that some think "popular" airs music and opera scores only noise, while others are entranced at the sounds of the classical productions and annoyed at the tunes of the street.

Many there are who hear no music in nature and are not attracted by the song language of the birds.

But you and I know that the soul has keener ears than the body and that we can go out into the woods and there reclining on the soft green bosom of Nature hear the melodies of the trees and the grasses growing, detect the words of the glad *Te Deums* of the birds, and realize additional channels through which the harmonious whisper of God steals down into the soul of man.

"He that hath ears to hear, let him hear."

## Letters from a Militarized Civilian

### III

**D**UST, heat, ugliness, tedium: that is the first impression made by Giévres, center of the S. D. S. "Sahara", some of the men call it. When it was the great Central Supply Depot, its two hundred warehouses packed with munitions of every sort brought up from the ports, its hundred forty miles of railway track in constant use, and its vast bakeries, ice-factory, coffee-roasting mills, etc., in full blast, it must have been exciting. Now that much of that activity has ceased, all the squalor remains with little of the redeeming sense of efficiency; and desolation threatens. But, after the first shock, one discovers the indomitable splendor of Americanism still radiant. The work has to be done; and it is done cheerfully. The officers jest at mess about their exile; the doughboys make satirical jokes about the superiority of this section of France to any part of America; the welfare workers are unfailingly faithful and exhale good spirits. And over all flies Old Glory, emblem of victories won and greater triumphs, as higher planes, to be gained.

One needs a poetic eye and heart to feel the romance of it, however. There has been no rain for a month; and the limestone soil is powdered and choking. The roads are ruined by the motor-trucks that whirl by in an endless procession. Smoke ascends from huge piles of condemned supplies—much of them valuable, but for which no transportation home can be provided and no market here found. The arid little village which gives its name to the camp has nothing picturesque about it. A fringe of hideous catch-penny booths has sprung up at the edge of the military reservation. And corrugated iron, unpainted pine, and tarred paper do not lend themselves to architectural distinction. To see men of renown, in shirt-sleeves, policing their own cubicles, emptying their own slops, endeavoring—hopeless job!—to keep their boots and gaiters clean, is edifying, if unwonted.

But a little brisk walking takes one into lovely moors, like our own pine barrens, relieved by little ponds, and traversed by the Cher and the canal which parallels the river. Rows of locusts and poplars make straight green arcades; little farmhouses are covered with climbing roses, and glimpses of entrancing gardens appear through breaches in high crumbling walls. Three miles away, down such a vista, the houses of a little town cluster round its twelfth century church, with a ninth century crypt underneath. And beyond that is a veritable garden land, undulating southward to Valençay, where the lovely château of the Talleyrand-Périgord family stands in its vast park, emblazoned now with the Red Triangle of the Y. M. C. A. By the courtesy of the present Duc de Valençay, it is now a club for American officers and "Y" workers. Romorantin is the market-town to the north, bright and prosperous, thanks to the great cloth-mills of the House of Normant, now well in its second century. One of the heads of that firm, M. Puistienne, speaks English admirably, and has been a courteous and hospitable friend to all Americans lucky enough to meet him. I shall not forget the afternoon spent with him in studying the historic survivals of Romorantin, from paleolithic and neolithic flint implements, or through Gallo-Roman cinerary urns with tear-bottles still embedded in them, and continuing to the mediaeval time when Francis I carved his Salamander or whatever he built, in honor of his light-o'-love. There, too, the unfailing "Y" has a canteen by the banks of the Sauldre; and it was good to have right American victuals once more, and to watch the doughboys take their ease in their own special place. Imitation being sincere flattery, the "Y" may well be gratified at the admirable work of the *Foyer des Soldats*, which is closely patterned after our society. Mme. Normant has taken an old mill, on an island in the river, beautifully situated opposite the *Souspréfecture* (one of Francis I's structures) and remodelled it into a house for the *poilus* of Romorantin, under the care of the French organization so named.

In every corner of the camp the "Y" is established; and though, as military activities are diminished and more and more men started for home, the huts are gradually closing, there is still need for its work—perhaps greater need than ever, if not so extensive. My own task is to speak once or twice a day, to groups of varying sizes, from twenty to two or three thousand, as in the theatre at Tours. On Sundays and perhaps twice a week besides there are definitely religious addresses. At other times they deal with world-politics, reconstruction, economics, history; and if, afterwards, the boys crowd around for an hour of ghost-stories, that isn't wasted time, either. I never found more eagerly attentive listeners, nor enjoyed speaking more thoroughly. The boys want "the goods", they say: empty phrases, canting generalities, dead verbiage, won't go; they make their displeasure manifest, and I don't blame them. But I haven't found a trace of demand for a new gospel or a new Church, such as some imaginative neologists have professed to discover. One dear lad from Ohio came up to me yesterday, at a Red Cross hut, and said: "Say, brother, I didn't want to be buttin' in, but (with a Sherlock Holmes expression) ain't you 'Piscopal'?" I pleaded guilty; whereupon he smiled and said: "I kinder thought so from the hymns you picked out; and, by George, they did sound good, too!"

It is about forty miles to Tours, down to Cher, past Selles, St. Aignan, Montrichard, Chenonceaux, and a dozen little villages. St. Agony, as the boys call it, was a vast camp over the river from the old town with the fine château and the wonderful Romanesque church, eleventh century. The camp seemed badly placed, to my unmilitary eye, and I fear the boys did not appreciate the view opposite. But the church is worth making a long journey to visit. It is *clean*, as well as ancient. Most French churches, at least in the smaller towns, are dusty, uncared for, unsavory every way. Vases of flowers are set directly on the altar-slabs, and forgotten. Hideous chromos are placed among wonderful old carvings; fourteenth century glass looks down upon the tawdriness of modern imitation bronze, and plaster gilded. In this part of France, too, I find pews too common, parcelled out in right Protestant fashion. But despite these things, which apparently are the fault of the clergy, there is much simple and admirable piety among people of every class. It is true that one Sunday morning, in a large congregation, I counted four men besides myself and the *curé*. But at Tours, in the magnificent old Cathedral, soldiers, peasants, substantial citizens, were in good proportion. Nor shall I forget the throng that crowded St. Etienne du Mont in Paris, one May afternoon, to hear the Cardinal Archbishop. A Protestant minister, my good friend, who had never been out of America before, had hastily commented upon the complete irreligion of France; so I took him there, and he began to modify his generalization. Then we crossed the city and ascended to the Sacré Coeur, on the height of Montmartre. The Blessed Sacrament is perpetually exposed on the high altar there, and many people, men and women, were joining in audible devotions, with a woman for leader. The majestic dome, the admirable proportions, all impressed him. I told the tale of the National Vow. "Why are they lighting candles before the statue of Christ?" I explained. "Would they mind if I lighted one?" I reassured him. He placed it before the silver image, passed on into the nave, and knelt. When he returned, there was a new glow on his face. "I didn't quite understand it," he said softly, "but my wife and children are nearer to me than they have been since I left home."

Even so, in Christ.

Beyond St. Aignan the magnificent square donjon of Montrichard uprears on its crag above the Cher. Fulk Nerra, ancestor of the Angevin kings of England, built it, they say, and a local legend declares that Richard Lion-heart was imprisoned there once. But I found even more interest in one of the caves hollowed out in the rock at its base, and

now inhabited by some of the modern troglodytes who are so common in this limestone region. Walls and steps, hewn in the living rock, are adorned with faded paintings and battered carvings, which all free masons recognize at once. Here, in secret, an ancient masonic lodge used to meet when membership in that most ancient brotherhood was a capital crime. Some of us who are on the level rejoiced, as we stood there, that those days have passed, and smiled as we recalled how to-day the kaiser joins hands with the ultra-montane clergy in blaming free masonry for the war—a mutually destructive attribution!

Chenonceaux is a dream of beauty, its arches spanning the river; and its present owner, M. Menier, *Roi du Chocolat*, is a much worthier person than some of its former possessors. But in the village of St. Martin-le-Beau a fifteenth century dwelling built upon Roman foundations kindled my imagination even more. As for Tours itself, where St. Martin's spirit seems to live near his ruined shrine, I must leave that, with Bourges, for another letter.

Here is an unpublished story, for whose truth I can vouch, by way of ending: I forbear comment.

When the victorious Belgians took over the region round Düsseldorf to hold during the armistice, a young officer, with his orderly, was billeted at a German castle near by. He rode up to the great entrance, to be met by the housekeeper.

"Where is Mme. la Comtesse?" "She cannot be disturbed." "I order her to be brought." A pause; and the Countess appeared, beautiful, defiant. "Show me your guest-rooms." She obeyed, ungraciously. "These will not serve; let me see your own apartment." Resistance was vain. "Ah, I can manage with this; give my orderly the best of the other rooms. Now kneel down and pull off my boots." This was too much; and with rage and hatred she utterly refused. At the point of an automatic, however, she yielded, foaming. When she had unbuckled one strap, however, the Belgian officer checked her, rose, saluted, and said, in an utterly changed tone: "Madame, I grieve for having had to be so cruel. But your Prussian officers treated my seventy-year-old mother like that, in our château in Flanders, and I had her dignity to avenge. Having done that, I shall henceforth be your considerate guest."

Someone is playing old familiar American melodies on the battered Hut piano, as the boys crowd round, lemonademugs in hand. Joe Loraine has his banjo ready for a second turn. I spent an hour on Cape Cod this morning with Joseph Lincoln. How good Home is! I can almost taste the salt mist coming up Massachusetts Bay, or see the sunset over Corey Hill.

But this is Giévres, in the S. O. S., and I have a lecture to give after dinner. *Au revoir.*

PRESBYTER IGNOTUS.

## The Canons of Ordination

### By the Rt. Rev. A. C. A. Hall, D.D.

Bishop of Vermont



COMBINED report of the Joint Commission on the Ordination Canons and of the General Board of Religious Education, to which the same subject was referred by the General Convention of 1916, has been published with a view to the consideration of its recommendations before they are discussed and acted on in General Convention. The report is deserving of careful consideration by bishops, examining chaplains, seminary professors, and members of standing committees, who will have to administer the regulations. A summary of the leading objects of the proposed revision is given in the introduction to the report. It is the purpose of this paper to show how it is proposed to put these principles in operation. This may be of greater service than a criticism, for which the writer, as having had a hand in the work, would not be best fitted. Great care has been taken in the preparation of the report for printing; with its elaborate but really clear synopsis of the several steps to be taken, and the requirements, in the case of different classes of candidates.

I.\* The leading point in the regulations as proposed is the setting up of a *Normal Standard* of learning for full orders, only part of which is required for the diaconate, and from which various exemptions are possible, with corresponding safeguards. At the cost of considerable space it will be well to print this Normal Standard in full. Then it will be easier to note the possible deviations therefrom:

Before ordination to the Priesthood, the Candidate must pass examinations before the Examining Chaplains in the following subjects:

1. Holy Scripture: the Bible in English; the New Testament in Greek, together with a special knowledge of at least two Gospels and two Epistles; History of the Canon of Scripture; Introduction to and Contents of the various Books; Biblical History; Exegesis;
2. Church History: from the beginning to the present time; together with special knowledge of a period elected by the Candidate;
3. Doctrine: Dogmatic Theology, and the Evidences of the Christian Faith;
4. Christian Ethics;
5. Liturgies: the Principles and History of Christian Worship; the Contents and Use of the Book of Common Prayer;

6. Ecclesiastical Polity and Canon Law, including the Constitution and Canons of the General Convention and of the Diocese to which the Candidate belongs;

7. Ministration:

- (a) the Administration of the Sacraments and Conduct of Public Worship, with the proper use of the voice therein;
- (b) Homiletics: Principles of Sermon Composition and Delivery. In connection with the examination in this subject the Candidate shall present three sermons, composed by himself, on texts of Holy Scripture appointed by the Bishop;
- (c) Pastoral Care;
- (d) Parish Organization and Administration, including the keeping of accounts;
- (e) Principles and Methods of Religious Education in the Parish;
- (f) Christian Missions: their extent and methods.

8. He must also offer at least one of the following Elective subjects:

- (a) Old Testament in Hebrew,
- (b) Biblical Theology,
- (c) History of Religions,
- (d) Sociology,
- (e) Psychology,
- (f) A modern language other than English, with the ability to minister therein,
- (g) Christian Archaeology,
- (h) Christian Biography,
- (i) Church Music,
- (j) Advanced Exegesis of the Greek New Testament,
- (k) Work of a specialized and advanced character in any recognized field of study.

It will at once be noticed that Hebrew is placed among electives. A dispensation may be granted from Greek by the bishop upon recommendation of the examining chaplains, not as formerly by the bishop and the standing committee, though the dispensation will have to be reported to the standing committee before they sign the candidate's recommendation for ordination. And in case of dispensation from Greek three electives (instead of one) will be required, and a special knowledge of at least two gospels and two epistles in English.

II. Before admission to the diaconate the following portions of the above requirements will suffice, and these, having

\* These numerals at the beginning of paragraphs do not agree with the numbering of canons; but are simply used for convenience of reference.

been satisfactorily passed, need not be repeated before advancement to the priesthood:

1. Holy Scripture: the Bible in English; Contents and Interpretation of the various Books; Biblical History;
2. Church History: a general outline, together with the history of this Church in the United States of America;
3. Doctrine: The Church's teaching as set forth in the Creeds and Catechism;
4. Liturgies: the Contents and Use of the Book of Common Prayer;
5. Constitution and Canons of the General Convention and of the Diocese to which the Candidate belongs;
6. Ministration:
  - (a) The Office and Work of a Deacon,
  - (b) Conduct of Public Worship, with the proper use of the voice therein,
  - (c) Principles of Sermon Composition and Delivery,
  - (d) Principles and Methods of Religious Education in the Parish.

III. We can now turn back to what has in recent years been a constant cause of trouble and uncertainty, the preliminary requirement, before admission to candidacy, of a college degree or of an examination in lieu thereof. It is now proposed that the preliminary requirement, whether certified by a degree or not, shall include:

1. An elementary knowledge of the Bible in English;
2. The Latin and Greek languages;
3. English:
  - (a) Language (including composition),
  - (b) Literature;
4. General History (with Historical Geography) and American History;
5. Mathematics;
6. The elements of one of the Natural Sciences, or a reading knowledge of a modern language other than English; and
7. One of the following:
  - (a) The History of Philosophy,
  - (b) Psychology,
  - (c) Logic.

Dispensation from Latin and Greek is allowed on recommendation of the examining chaplains.

IV. For men of thirty-two years of age, who have shown such proficiency in business or professional life as gives promise of usefulness in the ministry, the above preliminary requirements may be reduced to 1, 3, 4 (omitting Historical Geography), and one of the following—(a) Mathematics, (b) Logic, (c) Psychology, (d) one of the Natural Sciences.

We might follow the case of these older men through further stages, and note the special provisions made for them. Having been ordained deacon on the strength of the examination given above, under II, and having served two years in the diaconate with good repute and success, such a man may be advanced to the priesthood without further examination, save as to the office and work of a priest and as to his ability to serve the Church in that order. But he will not be entitled to letters dimissory to another diocese, save on the written request of its bishop, unless and until he has passed the full examinations required by the Normal Standard.

V. This is the safeguard adopted with slight variation in all cases of special classes (whether (1) of men of mature age, (2) of foreign race and speech, or (3) of men fitted for a localized ministry). The trouble hitherto has been that a bishop might ordain a man on very easy terms, pleading that he had work for which he was fitted, and that he could not get on without such men; but there was nothing to prevent that man, when once ordained, from going elsewhere and seeking work of an entirely different character and demanding higher qualifications. These compensating safeguards make possible the lowering of qualifications in special cases and classes, whether for deacon's orders or (after two years' successful diaconate) for priest's orders.

VI. New provisions are made with regard to ministers received from other communions.

(a) (From Protestant bodies.) If a postulant has served with good repute and success in the regular ministry of some other body of Christians for at least five years, and shall lay before the board of examining chaplains satisfactory evidence of a thorough theological training in his previous communion, he may be dispensed from the preliminary ex-

amination. Before ordination to the diaconate he must be examined in:

1. Ecclesiastical Polity, including the Constitution and Canons of the General Convention and of the Diocese in which he is canonically resident;
2. The History of the Church of England and of this American Church;
3. The History, Contents, and Use of the Book of Common Prayer;
4. The Elements of Christian Doctrine as contained in the Creeds and Catechism;
5. The points of Doctrine, Discipline, and Worship in which the communion from which he has come differs from this Church.

He may be advanced to the priesthood without further examination, save in the office and work of a priest and as to his ability to serve therein.

(b) A minister ordained by a bishop not in communion with this Church, e.g., a Roman Catholic (existing Canon 19), who furnishes evidence of a thorough theological training in his previous communion and has exercised his ministry therein with good reputation for five years, will before admission into our ministry be examined in four subjects:

1. Ecclesiastical Polity and Canon Law, including the Constitution and Canons of the General Convention and of the Diocese in which he expects to serve;
2. The History of the Church of England and of this Church;
3. The History, Contents, and Use of the Book of Common Prayer;
4. The points of Doctrine, Discipline, and Worship in which the communion from which he has come differs from this Church.

Failing to satisfy the requirements as to earlier training and as to length of service, men under both *a* and *b* will have to pass the ordinary examinations.

(c) Ministers from other Churches of the Anglican communion must, in addition to the present requirements of Canon 18, be examined by the bishop and at least one presbyter as to their knowledge of the history of this Church, its worship and government.

VII. The office of *examining chaplain* is given greater dignity and responsibility:

1. The examining chaplains of a diocese will constitute a board and will act corporately.
2. They will be elected on the nomination of the bishop by the diocesan convention for a term of three years, and in case of vacancies by the standing committee until the next diocesan convention.
3. They will report on their work to the diocesan convention; and their detailed reports upon the results of examinations will be transmitted by the bishop to the standing committee, which is to consider this report before recommending a postulant for admission as a candidate, or a candidate for ordination.
4. They may be requested by the bishop to give oversight to postulants and candidates, and to advise them in regard to their studies and preparation.
5. Provision is made for provincial boards of examining chaplains, but not without the action of the several synods.

VIII. Satisfactory evidence of the fulfilment of requirements as to the *elective* subjects in the Normal Standard may be accepted in lieu of examination. So also with regard to any one or more of the subjects required for the preliminary examination before admission as a candidate.

There are of course many other minor changes suggested in the canons. The above cover the leading points and will give a sufficient idea of the character of the revision proposed.

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THE IMAGINATION of doing rightly adds little to our strength; even the wish to do so is not necessarily accompanied by a change of heart and conduct. But in prayer we imagine, and wish, and perform all in one. Our imperfect resolutions are offered up to God; our weakness becomes strength, our words deeds.—*Benjamin Jowett.*

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IF YOU MEAN to act nobly and seek to know the best things God has put within reach of men, you must learn to fix your mind on that end, and not on what will happen to you because of it.—*George Eliot.*

# The Constitutionality of Proposals for an Approach Towards Unity

By George Zabriskie

HE signers of Proposals for an Approach towards Unity gave them early publicity in order that when they shall be brought into the General Convention they may have been well considered throughout the Church, and any defects in them brought to light. If they involve imperfections that are susceptible of correction, the signers desire that they should be amended; if defects should be disclosed that are incapable of remedy, the signers had no more desire than any critic could have to commit the Church to them to its injury. They were framed and published with no other end in view than to set forward the Kingdom of God. If they are adapted to that end, either as they stand or with such modifications as may appear to be necessary, they ought to pass; if they are not, none who have that cause at heart would wish them adopted.

The principal arguments against the Proposals fall, in general, within two categories: first, a supposed inconsistency between the Proposals and the constitutional law of the Protestant Episcopal Church; second, a supposed unworthiness on the part of the persons ordained or of those to whom they might minister. Such unworthiness is not predicated upon the conduct of life or personal religion. It means that they are ministers or members of a Protestant sect. There are also some persons who take the ground that the Protestant Episcopal Church, with its matchless Prayer Book, its *via media* caution, its good taste, and its many other recommendations, is good enough for them, and ought to be good enough for Protestant Congregationalists. With these persons we are not now concerned; nor with the arguments from what, for convenience, is called unworthiness. We are concerned only with the question of law.

The argument on this question is connected with Article VIII of the Constitution, which reads as follows:

"No person shall be ordered Priest or Deacon until he shall have been examined by the Bishop and two Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration: 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America'."

The Proposals are said to be unconstitutional because they are thought to conflict with this article. This objection appears in the final analysis to involve a confusion between the Catholic theory that holy orders are derived through the collective episcopate of the Catholic Church, and the Protestant theory that they are derived through the particular community or congregation in which the person ordained exercises his ministry.

I. The term unconstitutional is misapplied. Those who use it mean that a canon in conflict with the Constitution is invalid in the sense that a statute is invalid which conflicts with the Constitution of the United States; but this analogy is not justified by the facts. Our national Constitution is a grant of specified powers by the people to their political agents, executive, legislative, and judicial. Powers which are not granted are withheld. Unless a statute be founded upon some provision of the fundamental law it is invalid, for the reason that Congress has not received from the people authority to enact it. If it conflicts with some constitutional provision it is invalid because it sets up the will of Congress against the will of the sovereign people. The Constitution, being the act of the people of the United States, can be altered only by them. Congress cannot change one word of it.

The Constitution of the Protestant Episcopal Church, or, more accurately, of the General Convention, is entirely different. It was adopted by a General Convention. It is not a grant of specific powers with a reservation to the several dioceses or to the Church at large of all powers not granted. It does not grant anything to the Convention. It does not reserve anything to the dioceses singly or collectively.

As this Constitution was enacted by a General Convention, so General Conventions have repeatedly altered it. Its articles differ in no essential respect from canons, either in their source or in their effective operation. The only difference between them is that it requires two conventions to alter the one, while one convention can alter the other. These are merely rules of procedure. The Convention has imposed them upon itself. It can alter them. Although the Constitution provides that no alteration or amendment can be made except by the method specified, it is another question whether the Convention could not altogether repeal it at one session. The method of alteration includes an intimation to the secretaries of the several diocesan conventions of the proposed change; but the conventions have no power to prevent it, and their advice is not even asked.

For the reason that the same authority enacts both, it follows that no canon enacted by the General Convention would be void by reason of conflict with a provision of the Constitution. If the conflict could be reconciled by the aid of apposite principles of construction they would both stand. If the two were irreconcilable, the canon would not be void, because it is just as much the will of the enacting power as the Constitution is. Being later in time it might be held to overrule, or at least to place in abeyance, the other. It is, however, not necessary now to consider what would happen in such a case; because the canon designed to give effect to the Proposals does not conflict with Article VIII, as some of its critics have assumed.

II. Article VIII does not apply to the conditions contemplated by the proposed canon.

It may be conceded that the language of the article is extensive enough to embrace all ordinations in all places and in all circumstances. "No person shall be ordered Priest or Deacon"; "No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon"; these phrases are comprehensive enough in their language to cover the whole Church Catholic throughout the world. Yet nobody would suppose for a moment that they reach beyond the Protestant Episcopal Church in the United States of America. They do not affect the Church of England, or any other Church in any part of the world. It is operative only upon those persons who are subject to it, and only in circumstances in which such persons are affected by it. Therefore, the Constitution and the canons of this Church are effective only within this Church.

The ordination of a priest does two things for him: first, it makes him a priest, and confers upon him power to execute his office anywhere in the Catholic Church; second, it authorizes him to exercise his office in that part of the Catholic community in which he is ordained. To warrant the consecration of a bishop or the ordination of a priest, the law of the Church requires that he shall have been chosen to exercise his office in a particular place in the community.

The license to exercise the priestly office is a different matter from the power of priesthood. The power or office of priesthood is not conferred by the Protestant Episcopal Church, or by any particular communion to which a man belongs, but through the collective episcopate, as the organ of the Church Universal by the agency of the ordaining bishop. The priestly office, and not the license to exercise it according to the usage of this Church, enables the minister of this Church to celebrate the sacraments and to preach the Word of God, in any part of the Christian community whose customs permit him to do it. The promise of con-

formity, therefore, is connected with the authority to officiate, and not with the possession of the power.

When an American priest celebrates the Holy Eucharist in England, in the presence of an English congregation, he uses the English rite. His promise of conformity to the American rite is not thereby violated. The local regulations of the Church of England may require him to obtain a license from the bishop in whose diocese he officiates; but he clearly obtains no priestly power from that bishop. It is a familiar principle, of general application, that where the reason for a rule fails the rule ceases to operate. The object of the promise of conformity is to secure to our own people conformity on the part of our clergy to our own standards. When, therefore, a priest ministers in another ecclesiastical community, our canonical requirement is not applicable. That object is absent in the cases to which the Proposals relate. Hence the rule does not apply to them.

III. The further question remains, whether a bishop in this Church has authority to ordain a person with a view to his ministering in a Christian community which is not already in communion with the bishop. The question is important, because the congregation who are in communion with the priest are, subject to reasonable regulations, in communion with the bishop; and, if the Proposals should go into effect, the congregation to whom a priest ordained in pursuance of them should minister would be brought into communion with this Church.

The power to ordain is inherent in the office of bishop. His exercise of it may be regulated by synodical action of the episcopate. If the order of priesthood or the office of bishop were conferred by the diocese which consents to the one, or by the aggregation of dioceses under the name of the Protestant Episcopal Church which consents to the other, then the power of the priest to celebrate the sacraments, or the power of the bishop to confer priesthood, might be subject to any limitations that the diocese or the Protestant Episcopal Church judged expedient; but it is evident that none but the principal can control the agent's exercise of the principal's authority. The question is whether any restraints have been imposed upon the bishops of this Church, or upon any bishop, which would preclude them from conferring such ordinations as we are concerned with.

Neither this Church nor the bishops of this Church have attempted to impose such restraints. Our Constitution and our canons which bear upon ordination are designed only to regulate matters within our own communion.

It has not been shown, and it is not apparent that it could be shown, that either the Anglican episcopate or the collective episcopate of the whole Catholic Church have prohibited such ordinations.

Is there any such restriction implied in the office? It would suffice to say that no such principle has been invoked by the critics of the Proposals; but it may further be considered that no such principle can reasonably be looked for. The main objects for which priesthood is conferred are the exercise of the discipline of Christ, the preaching of the Word, and the ministration of the sacraments. Tested by these objects the proposed ordinations are seen to be in furtherance of them. The first, discipline, is involved in the office. Whatever power of discipline any priest possesses the priests so ordained will have. Will they exercise it? The same question might as well be asked concerning the ministers of the Protestant Episcopal Church. The disciplinary relation between the bishop and the priest so ordained is established by the bishop's jurisdiction of ecclesiastical offenses, by his synodical authority, and by whatever duty of obedience results from the fact of ordination anywhere.

There can hardly be room for any reasonable question about the preaching of the Word. This is the function with which in all Protestant communions the ministry are eminently concerned. As priests they will be bound to preach the Gospel as the Lord commanded, and as the Church has received it, to the same extent that our own ministers are: for they are required to show their acceptance of it by their profession of the Scriptures of the Old and New Testaments as the Word of God, and of the Catholic symbols of the faith.

With regard to the ministration of the sacraments the terms of the Proposals stipulate that the minister's "intention and meaning should be our Lord's intention and meaning as

delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church". The proposed canon provides for the use of such matter and form.

The whole subject, indeed, is covered by the language of the Proposals:

" . . . in the episcopal Churches an apprehension exists that if episcopally conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or with the intention with which they are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church."

There may be differences of opinion, as there are in our own ministry, with regard to the intention of the Church; but we do not regard such differences of opinion as lines of exclusion. We cannot allow to other ministers less liberty than we allow to our own.

From this examination of the subject it does not appear that the law of the Church raises any barrier against admitting members of another Christian community into communion with the bishop, and through him with this Church. When two ecclesiastical bodies are in communion with one another, unity is not far off.

Some have denied that this object is worth attaining. They suppose that the unity of the Church of Christ is already sufficiently effected by the existence of divers denominations of Christians. It is to be regretted that any should hold to this view; but to such persons these considerations are not addressed. Most Churchmen think the object worth attaining.

IV. There is, however, one further point of a legal character which has given concern. It is that the Proposals offend against our rubric which requires Confirmation as a qualification for Communion, whereas the members of congregations whose ministers receive the order of priesthood will not have been previously confirmed, and are not expressly required to be confirmed afterwards. The only aspect of this question with which this discussion is concerned is the bearing of our rubric upon it. On this point, besides several observations that might be made, three are worthy of consideration.

The first is, that the rubrics of the Book of Common Prayer, like the Constitution and the canons, are not applicable outside the Protestant Episcopal Church. They are directions how to perform the offices in the Book.

The second is, that there is no way to compel the members of a congregation to be confirmed. A congregation could not make an effective corporate contract that the several members who compose it should receive the rite. A minister could not so contract for them.

The third remark is, that the General Convention of this Church should not require the ordaining bishop to exact from the minister whom he ordains a stipulation that he will not admit to the Holy Communion any person in his congregation who shall not have been confirmed. If any bishop see fit to exact it in particular cases, there is nothing in the proposed canon to hinder it; but this Church, and the Churches of the Anglican Communion, are estopped by their own practice in the United States and the American colonies, in Great Britain and in the British possessions, from taking this ground. It has not been suggested that after the establishment of the Protestant Episcopal Church in the United States people who were already communicants were repelled from Communion until they were confirmed by the new bishops. The law of England formerly required Communion as a qualification for civil office. Confirmation is not designed merely to be a legal qualification for Communion. It is a means of grace for the whole conduct of the Christian life. Those who attach such sacramental value to it are estopped to assume that ministers who with sincere hearts and pure intention receive the sacramental grace of orders will in the long run exercise their priesthood in disregard of the discipline of Christ and the sacraments.

V. Those who favor the Proposals are not wedded to any particular method of obtaining the approval of the

General Convention. If any other method shall appear to be more suitable they are by no means insistent upon the passage of a canon. As the power of the bishops to act in the matter is derived neither from the General Convention nor from the Protestant Episcopal Church there is no question of conferring authority upon them. All that is really needed is an expression of consent on the part of the Church in some form or other. It would probably suffice if the House of Deputies should approve it by resolution, recommending to the bishops to act upon it.

The last diocesan convention of New York proceeded upon this theory, when they adopted a resolution to the effect that if a congregation of Polish Catholics, who were understood to have made informal overtures to the Bishop of New

York for the benefit of his episcopal supervision, should formally apply for it, under certain conditions which did not involve a surrender of their autonomy, the convention advised the Bishop to accede to their request. Such a method would be suitable to the case in hand.

VI. Finally, it is evident that as the proposed canon, or other expression of approval on the part of the General Convention, will not confer upon the bishops any authority which they do not already possess, so it will not compel them to proceed in accordance with it. If the conscience of any bishop shall protest against it he will refuse to ordain those who not being members of the Protestant Episcopal Church may seek orders at his hands.

## The Church in the New Day

By the Rev. William T. Manning, D.D.



HIS is a day of new vision for all of us. The great upheaval has given us a new view of life. And it has brought the Church an opportunity without precedent in human history.

All of us, whatever our faith, feel that these tragic years have brought us with new reality into the presence of God. All Christians, of whatever name, must feel that the Kingdom of Christ is nearer to us than it has ever been. We feel as never before the call to human brotherhood and fellowship. In stress of war we have come to know one another more really, and the knowledge has been a revelation to us. We have seen how wonderful a thing the human spirit is in plain, ordinary men and women. We have seen how near that spirit is to God. And the sight of what our common human nature can be, and is, has given life and religion a new meaning for us. It has given us a new faith in God and in each other. We are living in "the days of the Son of Man". It is a time for new and great ventures of faith. The Church must now make real and daring advance toward the bringing in of Christ's Kingdom. If Christian people do not now take the lead, and call men to a real advance, they will follow a different kind of leadership which may carry us to grave results.

At a time like this, it is natural that there should be extravagant views, and unregulated enthusiasms. It is inevitable that the new vision should carry some of our brethren off their feet and lead them to confuse liberty with lawlessness, and progress with social destruction and disintegration. Perhaps we need these extreme views to spur us on to true progress. Certainly, we need as never before the guiding power of true religion.

Religion is the only foundation for life, individual or national. In a democracy everything depends upon the right sentiment and sound moral judgment of the people. Right sentiment and sound moral judgment have no other basis but religion. The most appalling prospect on this earth would be that of a democracy without God. That would mean a condition in which life itself would cease to be desirable. Democracy is only safe for the world when it is developed in the spirit and fellowship of Jesus Christ. It is for us, who believe in Him, to see to it that democracy shall be so developed.

The new day challenges us to new and unexampled faith and effort. And the Christian forces of our land are in some measure accepting the challenge. Several of the great religious communions have already given striking proof of this. In the Protestant Episcopal Church this new faith is expressing itself in what is known as "The Nation-wide Campaign". This enterprise has been under discussion for many months past. Recently there have been notices of it often in the newspapers. The general public has become aware that something unusual is happening within this staid and conservative communion.

In view of some statements which have appeared in the press, it seems necessary to say that this campaign has nothing whatever to do with any efforts to proselytize or carry on missionary work in France or in any other Euro-

pian country. The supposition that the campaign has any such purpose is wholly a mistaken one. It is strange that such a misconception should have arisen.

The object of the campaign is definitely one of spiritual revival. Its purpose is a great reawakening of life within the Church itself. Whatever the reason for it, there is in the Episcopal Church a very large proportion of latent and inactive power. Perhaps the spiritual appeal has not been made directly enough to this large, inactive membership. Perhaps, there has not been freedom enough in religious expression and enterprise. It may be that opportunity and responsibility in religious work have not been sufficiently given to our lay people.

Certain it is, that if all the power in the Episcopal Church can be called into active expression great things will follow. And this is what the Nation-wide Campaign now proposes to do. It is to inform, awaken, and enlist all who are in relation, or who can be brought into relation, with the Church.

The plan as developed is to be referred to the General Convention at its meeting in Detroit next October, so that, if endorsed, it may have behind it the fullest official sanction and support of the Church. Already a number of dioceses have endorsed the campaign and are making preparations for their part in it. Under the special title of the Every-Name Campaign in the diocese of New York, the work is now being actively pushed by an able committee of laymen, and is to reach its culmination next November.

Some temporary misunderstanding was caused by reference to this movement as a campaign to raise twenty million dollars. The description was incorrect and misleading. Money-raising is only a secondary object of the Nation-wide Campaign. And no one at this time has even an approximate idea of the sum that is needed to provide adequately for the Church's work. Budgets are now being prepared, and are to be submitted to the General Convention, showing for the first time in history how much is raised for the work of the whole Church, and also how much more needs to be raised for increase and extension. When these budgets are presented we shall know how much money is required if the Church is to meet her great opportunity. But this effort will still not be a campaign for money. It will be a campaign to develop spiritual life and power. If this object is accomplished the money that is needed will be provided.

This great undertaking has five vital outstanding features.

1. The campaign is to be nation-wide. We complain often, and with abundant reason, of the parochialism of the Episcopal Church. Whatever we are in theory, we are in practice intensely congregational. Here is a great common venture which will lift us not only out of our parochial but out of our diocesan limitations, and will make us for a time feel our fellowship in the whole common life of the Church. Participation in a great Church-wide venture will give new life to all of us.

2. This campaign is to mobilize all the different agencies and all the forces of the Church in one united effort. It

is the first time that we have seen the Board of Missions, the Board of Religious Education, the Joint Commission on Social Service, the Woman's Auxiliary, the Brotherhood of St. Andrew, and all similar agencies united in this way. It will give each of these agencies a sense of new life and strength. It will give all of us a new realization of the importance and the essential oneness of their work.

3. This campaign is not primarily a drive for money. It is an effort to rouse the faith of our people and to get them to undertake real things for God. They have all been doing real things for the country. And this has given them a new love for the country and a new sense of the meaning of their citizenship. They must now do real things for the Church. It will give them a new love for the Church, and will give their religion a new meaning to them.

4. Although that is not its primary object, this campaign will greatly increase the gifts of the people and the funds for the Church's work. And this result is vitally important. It is also distinctly a spiritual result. One of the surest evidences of faith is readiness to give of our means to God's work. Religion is worth little if it does not include systematic, adequate, proportionate giving of our money. From the spiritual side, it is just as important for each individual in the Church to make his own personal gift to God as it is for each one to offer his own personal worship and make his own personal prayer to God. It is no more right for the father to do all the giving than it would be for him to do all the praying for the family. Each child should be trained in the duty of giving. One reason why so many people are indifferent to the Church is that they have never given enough to its work. The man who

gives generously to a cause is certain to feel an interest in it. "Where your treasure is there will your heart be also." We want more of the money of our people not chiefly for its own sake, nor for the sake of the work, but chiefly for their own souls' sake. This campaign is by no means limited to raising a mere twenty million dollars. It is to raise all that the people of our whole Church fully aroused, and in earnest, ought rightly and gladly to give. And none of us can say how much this will be.

5. This is a campaign to awaken the Church to meet the unprecedented opportunity and responsibility of this new day.

It offers a simple, definite, and effective plan of action. It brings the matter out of the sphere of the abstract into the sphere of the practical and concrete. It presents an actual working programme and calls us all to have our part in it.

It will be a great thing for the Church to have a full survey of her work, to know what is being done, what is not being done, and what ought to be done. It will be a great thing for the Church to have a budget, to know what money is being raised, how it is being spent, and how much more is needed. But it will be a still greater thing for the Church to feel a nation-wide stirring of her faith and life; to move as a whole in one united, splendid endeavor; to reach with the touch of living, personal interest every individual within her fold.

This will mean a Church aroused and alive, ready to meet not doubtfully nor unwillingly, but gladly and confidently, the mighty tasks, and the unequalled opportunities, of the new world in which we are now living.

## "That They All May Be One"

### A REPORT AND AN APPEAL



CHRIST, the manifestation of the love of God, is waiting till those who call themselves by His holy Name bring the world, by their unity, seen and known of all men everywhere, to believe that He was sent by the Father to redeem all mankind. To be a Christian should mean to dwell in Christ continually and so completely as to be filled with His Love. And love is unity, the complete surrender and forgetfulness of self to find one's self enriched, enlarged, completed. The mystery of the Blessed Trinity is the glory and perfection of infinite Love in God, who is Lover and Beloved and Love proceeding, eternal Three in One. To those Churches which will participate in the World Conference on Faith and Order, Christian unity has infinite meaning, for it is that perfect love which is unity in the Church, the Body of Christ filled with the Life and Presence of the Son of God made man. And if we are true members of that Body there will be no room in heart or mind for suspicion or hostility toward our brethren.

The World Conference on the Faith and Order of the Christian Church is the effort to create conditions of mutual love and understanding in which the way of the true unity which is the evidence of Christ indwelling in His Church may be revealed. And that way is Christ's own way of boundless, tireless, all-patient love. Only by trying to understand and appreciate one another, and all the great truths for which each separate communion stands, can we comprehend Him who is the Truth for all men everywhere, however diverse they may be. Only in His Life of Love for all mankind, however ignorant they may be of Him, can we find that completion which is perfect peace.

There is an increasing recognition in every part of the world of the duty of Christians to be one that the world may be made new by faith in Jesus Christ and by obedience to Him. What but the compulsion of a common faith and a common devotion can bind the nations of the world and the classes of society in concord and brotherhood, expelling mutual jealousies and suspicions, and teaching mutual forbearance and helpfulness? Accordingly we rejoice that families of Churches which separated from one another years or generations ago are recognizing that the causes which seemed

to justify that separation were not sufficient, or no longer exist, and that Churches, near of kin, are seeking to approach each other.

The World Conference is now assured. The invitation to join in arranging for it has been accepted generally by Churches throughout the world which find their hope in God in three Persons, our Creator, Redeemer, and Sanctifier, the manifestation of infinite life and perfect love in One, transcending all worlds, yet ready to dwell in every humblest heart. The Church of Rome is an exception, for the Pope has found himself unable to accept this opportunity to make clear the faith and claims of the Church of Rome and to try to appreciate the position of other communions.

The Commission appointed nine years ago by the American Episcopal Church to issue the invitations to the Conference does not feel that its task is complete till it urges thanksgiving and prayer. It therefore begs all who bear the name of the Son of God Incarnate to offer constant thanks to God for His grace which is stirring the hearts of men to unity, and to pray regularly and earnestly that God the Holy Ghost will guide and strengthen every movement for reunion and all the preparations for the convening of the World Conference, so that, when its members assemble all in one place, they may be prepared to receive, all of one accord, the guidance of the Spirit of Truth and Love in all their deliberations.

We ask especially for the public as well as private observance of the octave next January 18-25 (January 5-12 in the Eastern calendar). But we ask also for daily prayer by every Christian and for weekly public prayer in all the churches, that God's will of unity may be done on earth as it is in heaven. Pamphlets explaining the object and methods of the Conference may be had from the Secretary, Robert H. Gardiner, 174 Water street, Gardiner, Maine.

By order of the Commission,

CHARLES P. ANDERSON,

*Bishop of Chicago, President.*

WILLIAM T. MANNING,

*Chairman of the Executive Committee.*

ROBERT H. GARDINER,

*Secretary.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

*Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia*

## BISHOPS AND RECONSTRUCTION

HE Methodist Bishops had a meeting in Buffalo some time ago, at which time they adopted the following pronouncement on The Church and Social Reconstruction:

"The Bishops of the Methodist Episcopal Church, assembled in regular session, call upon the ministers and laymen of the Church to give most earnest heed to the application of Christian principles to social reconstruction. It is increasingly manifest that there must be progress away from selfish competition to unselfish co-operation in that struggle for daily bread which is the largest single fact in the life of the majority of men in any community. If this progress is to be orderly and not violent we must leave behind us the evils which lead to deplorable violence or counter violence by either party. If Christianity is a driving force, making for democracy, we cannot put a limit upon the extension of democracy; we must recognize the inevitability of the application of democracy to industry. While we rejoice in the adoption of all such ameliorative measures as better housing and various forms of social insurance, we call for the more thorough-going emphasis on human freedom which will make democratic procedure mean the enlargement and enrichment of the life of the masses of mankind through the self-directive activity of men themselves.

"We favor an equitable wage for laborers, which shall have the right of way over rent, interest, and profits.

"We favor collective bargaining as an instrument for the attainment of industrial justice and for training in democratic procedure.

"And we also favor advance of the workers themselves through profit sharing and through positions on boards of directorship.

"In the discussion of all such matters we urge all individuals and groups to hold fast the tolerance which comes but of mutual respect and to keep always in mind that the richest source of sound social idealism is the Gospel of Jesus Christ."

Our own House of Bishops no doubt will take up the subject when they meet in Detroit in October. It is unfortunate that so long a time must elapse, but the delay must be charged up to the present form of organization. When the new Executive Council is established and in working order, it will be in a position to speak for the Church on such subjects. In the meantime many individual bishops are giving the whole question their attention. The Bishop of Michigan in a recent statement said:

"The democratization of industry is coming as sure as tomorrow. We have gone through all the stages of owner and slave, lord and serf, employer and employee. The next step is a co-partnership consisting of employer, employee, and public—the public coming in to regulate both and see that justice is done to all and that the ultimate consumer does not suffer.

"In the democratization of labor and the League of Nations, I see the greatest hope for the future, and it is the duty of the Church to be allied with every cause which makes for humanity's betterment.

"If bolshevism comes to the United States—and I don't believe it will—it will not be through the I. W. W. or any other of the organizations of that class, but because of the repressions of the reactionaries who are not wise enough to recognize present tendencies and adapt themselves to them."

The spirit of the Church ought, in the opinion of the Bishop of Newark, to be such that it develops a great company of public servants, working with right-minded people upon such subjects as a more Christian industrial order, social justice, proper substitutes for the saloon, proper housing of those who earn small wages, maintenance of wages which make fair living possible, the decrease of hours in exacting or monotonous forms of labor, the strict regulation of child labor, intelligent and Christian care of prisoners and the unfortunate, and in the never-ending struggle in every community to maintain public spirit and make the condition of human life more favorable. We must try, he

set forth in his recent convention address, to bring up a generation of business men who do not think that the main purpose in life is material success, but the use of their means, their education, their influence, as public servants for the common good, and a generation of Christian women who care little for their social position or the demands of society as compared with their influence for good and to meet the demands of humanity. The great war is ended and at a cost in human life and suffering which can never be measured. The world has declared that it will not be ruled by brute force nor be made to serve the interests of a few titled and privileged people. Our own country, to its eternal honor and praise, came in to determine that result. Now there is another war on to preserve what has been gained by these sacrifices, to make righteousness and justice, truth and mercy, the possession of all the children of God; and woe is to those who come not down to the battle.

## IN MEMORY OF THE BISHOP OF NEBRASKA

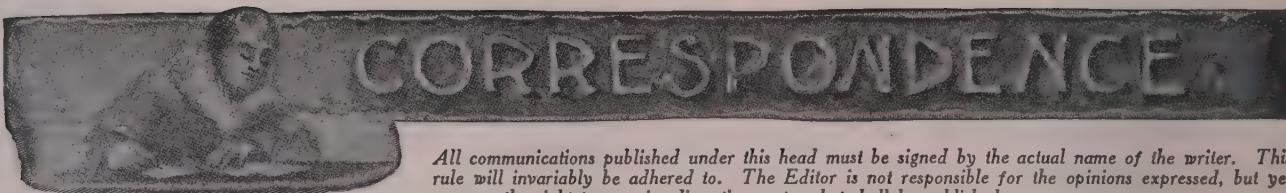
Lieutenant-Governor Edgar H. Howard of Nebraska, a member of the Social Service Commission, prepared the following note in memory of the late Bishop of Nebraska, which the Social Service Commission formally adopted and embodied in its report to the recent diocesan convention:

"Some one has said that the Social Service Commission activities constitute the human side of the Church. Perhaps this saying is not far from fact, and perhaps because of this fact the departure of our dear Bishop from the earth-life comes to the members of the Commission more oppressively than to those engaged in other branches of Church service. All who came in touch with Bishop Williams in his mission as spiritual head of the Nebraska diocese were instant in proclaiming his qualities as a shepherd of souls, but the members of this Commission had opportunity to behold in him a caretaker of unfortunate humanity in physical sense as well. His broad sympathy for all God's children denied by circumstances the physical comforts of life was companion always to his intense desire to carry to all mankind the comforts and the hope of the Gospel of the Master. A sage of the older years said well when he proclaimed the ideal servant of God to be that one most devoted to the service of men, and in that estimate it is the province and the pleasure of this Commission here to record its view that our dear Bishop was such a servant. With hands a-tremble at the touch of sorrow, we shall take up the work his wisdom designated for our performance; and, although our voices may be subdued in the presence of a vacant chair in which we so often beheld our loved and lost leader, yet strong will ever be our belief that our own lives were bettered by personal touch with his sweet spirituality and his humane humanity, and that so endowed we must needs go forward in a cause which was so dear to the heart of our Bishop, and so instant and insistent to each of us.

"It is ordered that a special page be set aside in the permanent record of the doings of this Commission, to be known and designated as 'Bishop Williams Memorial Page', and thereon be recorded these words of tribute to his memory."

## SOCIAL MESSAGES FROM THE FEDERATED CHURCHES

The Commission on the Church and Social Service of the Federated Churches is projecting the largest mailing in its history. Every Protestant minister in the country will receive a pamphlet containing the Commission's statement on social reconstruction, which has already been published in the pages of THE LIVING CHURCH, its Labor Sunday message to the Churches, and abstracts of significant social documents. The Labor Sunday message this year is concerned with the principle of industrial democracy. It contains information concerning new and vital tendencies in the industrial world. The churches should plan well in advance for the observance of Labor Sunday, which this year comes on August 31st.



*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.*

#### "THE CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:

 Some who has only in the past few years "discovered" the Episcopal Church, and for whom the path of entrance from another ministry, and ordination to our own, was made as easy as it could rightly be made, it would be very ungracious for me to object to any plan that would make less difficult for others the discovery of the good things the Church has to offer.

With regard to the theological and ecclesiastical principles involved in the proposed canon for the ordination of non-conformists, it would be presumptuous for me to speak. But on the question of policy I have some rather decided views.

It appears to me that we cannot either rightly or wisely act as a Church either for or against the proposal, neither can we lay it on the table. To adopt the canon would appear liable to raise confusion worse confounded. To reject it would wound the spirit of Christian brotherhood. Simply to table it would appear to evade a great issue in which we profess to be profoundly interested. What other action can we take?

The manner of its presentation gives the answer. We have officially expressed a readiness to concede everything conceivable, and are now working upon a much larger programme looking toward reunion. We can scarcely make an offer to other Christians which is suggested only by individuals as such, and which is likely to be spurned by the vast majority of individuals and bodies for whose sake it is made. But we can declare that we are ready to enter into a full consideration of the matter whenever any considerable and responsible body officially requests us to do so.

Numbers of public and private declarations have given us fair warning what to expect in the case of any other action than this. The tone of these has been astonishing to those of us who may have taken at their face value the statements of the past years upon the vanishing condition of denominational lines. We now understand that if we reject the canon we will be exposed to infinite abuse for our aloofness, and if we accept it we will receive boundless contempt for our patronizing airs. The only thing to do, in my opinion, is to defer all official consideration until we have some assurance that whatever we may do will be received in a brotherly spirit of good-will as an honest effort to restore a recognized basis of broader fellowship without sacrificing any of the things with which we believe God has entrusted us.

Sincerely yours,

H. R. HOLE.

Columbus, Ind., July 28th.

#### THE CLOSING OF RACINE COLLEGE

To the Editor of *The Living Church*:

 HE reason why I had not written about the threatened closing of Racine College was partly that I could not make myself believe it; and partly that I had expected some magnificent burst of indignation and consequent action to come from the Racine Conference. It is almost impossible (official notification notwithstanding) to think that anyone could give up a possession and a privilege like Racine College. Buildings, grounds, equipment, location, all are almost unparalleled. Classrooms, students' rooms, laboratories, lecture hall, etc., are planned and arranged so well and on the whole in so good condition; the campus and the grounds just on the brink of Lake Michigan within one of its most beautiful curves; the proximity to an active little city of 50,000 and yet complete isolation; the short distance from both Chicago and Milwaukee and the many connecting steam and electric lines; the well-laid foundations of the library, which would only have to be brought up to date to be among the best of its kind; the exquisite chapel with all its attractions and its saintly memories; the gymnasium with its almost unrivaled swimming pool—it is incomprehensible, how anyone fortunate enough to have it could intend anything but to have *and to hold!*

As I have known the faculty in this year and the student body of this time, I can also bear witness to higher privileges than those merely external ones I had mentioned first. As soon as we had settled down after the inevitable readjustment from the demobilization of the S. A. T. C., not only I myself in the depart-

ment of history but the other members of the faculty as well have witnessed to the delightful spirit of well-used liberty and eager willingness, cheerful order and interested study among all. I for one cannot imagine a more agreeable faculty or more delightful students. An institution like this, with a past like Racine College since 1852 and a spirit like that of 1919, should not be given up at any price.

Here is a chance for the Church to show that she *really* appreciates Christian education; here a chance for some of our generous rich men to do something for Christ and for the nation; here an opportunity to show that a Church is not necessarily poor in business insight. To let Racine College go would be one of the most unpardonable blunders lack of practical sense could possibly make. In the unthinkable case of its really happening, I do not want to be an accomplice. What I have seen there as head of the department of history both during the days of the S. A. T. C. and at other times compels me to appeal to all true friends of Christian education, to all who mean well to both school and Church.

Essex, Conn., July 29th.

JOHN H. FERINGA.

#### THE THIRD CENTRAL RULE

To the Editor of *The Living Church*:

 N your issue of June 21st Mrs. Pratt infers that the Florence Crittenton Mission is a work of the Episcopal Church. It is not so. It is evangelical. Most of the workers are Presbyterian and Methodist, with little or no sympathy with the Church. The splendid work she mentions of the Daughters of the King is one of the *few* instances of Church influence welcomed in the Homes. I think she will find it so.

Isn't the question of doing away with the third clause in the rule of the Girls' Friendly Society one that can be answered by the teachings and example of Jesus? What would Jesus say to the third clause? Does it uphold His teaching and example in dealing with the fallen girl? The chief reason given for its retention is the grave danger to the innocent in allowing those who have fallen to retain their membership.

Repentance, a changed life, avail nothing; the door of the house of her friends is closed, and shuts her out forever. She may be cleansed sufficiently to receive the Sacred Body and Blood of our Lord, but there is no power that can cleanse the fallen member of the Girls' Friendly Society so that she can again enter its ranks. Yet, during the war, the rest houses of the society were open to "all men in uniform", not only for rest and refreshment but for dancing with its members. Bishop Lawrence and other reliable authorities tell us that very many of these men are not only "fallen", but are victims of venereal disease. Which is the greater menace, the man with a past, and too often a present—covered by a war experience—or the girl he has betrayed—even though she is facing the world with his child in her arms, leading an honest, pure life, and earning her own and the babe's living by hard work?

Those who have made a study of the problem state that *few* girls sin deliberately, certainly not those who have reached the standard of membership of the Girls' Friendly Society. If one could know the temptations, the struggles in what way the point was reached to the undoing of a deep, sincere desire and intention to live a pure life, there would be more charity for the girl fallen from the ranks—charity, without which our "tongues of angels" are "as sounding brass and a tinkling cymbal" and our pious deeds as nothing.

Our Lord asked: "Which, thinkest thou, was neighbor unto him that fell among thieves?" "He that shewed mercy on him." Then said Jesus: "Go thou and do likewise."

Oxford, N. Y., July 21st.

ELLA WILLARD ROWELL.

#### PRESBYTERIAN USE OF THE WORDS OF INSTITUTION

To the Editor of *The Living Church*:

 HE Rev. Charles F. Sweet in his analysis of the possible ways in which the words of institution may be used in the liturgy, identifies as the use of the Presbyterian Church his second method, i. e., use as a lesson.

It is quite true that the interpretations of Presbyterian doc-

trine may differ widely because of individual peculiarity of viewpoint, but your correspondent is certainly in error in this statement. I was trained as a Presbyterian, attended a Presbyterian seminary (Princeton), was a Presbyterian minister, and am still an advanced presbyterian, as well as a priest of the Church, and I never met a Presbyterian minister, who had been carefully trained in the Church schools, who used the words of the institution as a lesson!

They are used as a warrant. The warranty for the Holy Communion in the Church worship inheres in the order of service, the Book of Common Prayer. The warranty for it in the Presbyterian Church is the words of institution. In the Episcopal liturgy the officiating priest consecrates the elements set apart as representative of the eternal fact of this institution. The officiating Presbyterian minister ostends in the elements before him the same eternal fact, the elements requiring no further consecration at his hands beyond the will so to use them. I think this distinction will show the very high sacramental ideal which the reading of the warranty of the words of institution involves in the Presbyterian form. Indeed, I have always felt that the assumed authority of the Presbyterian practice represents a higher priestly conception—when understood—that that implied in the Church practice.

OSCAR WOODWARD ZEIGLER.

Baltimore, July 26th.

## BASIS OF RELIGIOUS UNITY

To the Editor of *The Living Church*:

**H**E Church papers are filled with the proposal of certain Congregationalists in respect to the ordination of some of their ministers by some of our bishops. Frankly, like Dr. Francis J. Hall, the writer, who has written much in favor of Church Unity, is unqualifiedly opposed to this suggestion. First, because it virtually says: "In order to satisfy the claim Episcopalians make that bishops alone can ordain, we, knowing that the ordination already received by our men is just as good, accept this additional mode in order to please these fastidious brethren who will not otherwise affiliate with us." Stripped of all verbiage this is the sense of the proposal.

There are three basal elements in religion that must be preserved and reiterated and emphasized. If they remain, much else may go.

I. There is the moral, the ethical, the practical, the "conduct-and-character" element. This means "Thou shalt love thy neighbor"; "Do unto others as thou wouldest have them do to thee"; feed the hungry, clothe the naked; be not a Dives to Lazarus; visit the fatherless and the widows; etc. It is what the man in the street is watching. Without it Christ, St. James, St. Paul, St. John, and St. Peter all said there is no religion.

II. But there is another element from which this very character and conduct grow. It is the mystical, the personal, the intimately individual part of religion. It was often run in the ground. Bunyan makes Christian leave home, wife, and all to save his own soul. Luther cried: "Here I am, I can not do otherwise, God help me!" Wesley specified the exact moment when he knew Christ personally, and required that all Christians should. But this basis in religion is eminently important. Unless the person knows Jesus Christ, all the ceremonial, all the alleged acts of charity, according to Christ's teaching, do not save him.

III. Besides these two elements, however, there is a third. Scorned and minimized, ridiculed and satirized by many, the *ceremonial*, the *ritual*, the *cultus* element was ordained by Jesus Christ. Eleven trained men were told: "As My Father sent Me, even so send I you"; "Go ye, teach all nations"; "Whose sins ye forgive are forgiven, whose ye retain are retained"; "Who believeth and is baptized shall be saved"; "Whatsoever ye shall bind on earth shall be bound in heaven"; "This do in remembrance of Me"; "The gates of hell shall not prevail against My Church"; "The lot fell upon Matthias, and he was numbered with the eleven", as "witness of the Resurrection".

Now although we need conduct and character, although there is no religion minus personal faith, and justification thereby; neither is there salvation to those who wilfully and lawlessly reject the Holy Sacraments of Baptism and the Lord's Supper. The unity of the Church then does not depend on one or two denominations' accepting a concordat in regard to ordination; the Unity of the Church depends on all Christians recognizing that character, faith, and obedience are mutually and reciprocally interdependent. Rome may exalt sacraments, the Unitarians may exalt conduct; mystics may exalt personal faith. But unless a man have all three he is not a Christian. If he have all three, he must be a believer in baptism into one body in obedience, and eating of one loaf. He must believe in the fruit of the Spirit, the beatitudes, and the acts to be judged in the last assize; he must believe in mystic, sweet communion with His Father in secret. Whoever so believes is a universal type, he cannot be a denomina-

tionalist, a sectarian, a bigot, a zealot. He is catholic (with a small "c") and only protests against the limitations of sects. Let us have unity, but in deed and in truth.

Sincerely,  
WYTHE LEIGH KINSOLVING.  
Richmond, Va., July 4th.

## CONFIRMATION IN THE COLONIAL PERIOD

[ABRIDGED]

To the Editor of *The Living Church*:

 HOPE you will pardon my asking for a place in your columns, as I cannot let Fr. Kelly's statement in regard to the American Church and Confirmation go unanswered. The American Church did do without Confirmation for about a hundred years, but the American Church never suspended the Confirmation rubric, or gave permission to her clergy to give the sacraments to unbelievers. The Holy Communion was administered to those who were ready (prepared) and desirous to be confirmed, which they proved. My great-grandmother, one of the founders of St. James' Church, Lancaster, Pa., and a communicant all her life, was confirmed when she was eighty years old, rejoicing she could receive this strengthening grace before she died.

When the Prayer Book was revised in 1662 the Church of England was more harassed by sectarians than at any other time in her existence, and the Confirmation rubric was not only not changed but the words "or be ready and desirous to be confirmed" were added, the Church thus making provision for her children in the Colonies, where Confirmation could not be had, and showing the rubric was not overlooked.

The wounding of the Body of Christ is the great sin of Christendom, and we cannot treat it lightly and easily. These wounds will only be healed through an agony of corporate penitence of which we see no signs anywhere. When we touch them with unwashed hands and try to apply our cheap remedies, we are severely punished for our sacrilege.

Lebanon, Pa., July 1st.

DEBORAH BROCK.

## SENATOR BORAH AS A SPEAKER IN CHURCH

To the Editor of *The Living Church*:

 IN the Kansas City *Times* of Monday this week there appeared a dispatch dated Washington, July 27th, reporting a speech made by U. S. Senator Borah of Idaho "from the pulpit of Trinity Episcopal Church", Washington, last Sunday night.

This is the same Borah who said on the floor of the U. S. Senate in words to this effect: "That if the Saviour of mankind should return and advocate a League of Nations, he (Borah) would still oppose it."

This statement of the Idaho senator was reported in the daily papers and a number of weekly magazines. I heard a U. S. army captain say that he was present when Mr. Borah said this.

Inasmuch as this speech was made from the pulpit of Trinity Church, Washington, on last Sunday night, one might be pardoned for assuming that it was at the regular time of Sunday night service and, therefore, not a special occasion. As to whether Mr. Borah is a Christian man, not a member of this Church or a member of this Church, one might also be pardoned for saying that he certainly represents a very peculiar type of Christianity.

Concerning the subject of Mr. Borah's speech of last Sunday night, I have nothing to say, but in view of his stupidly blasphemous utterance on the floor of the senate I do ask: Is he a fit person to make an address from the pulpit of a Christian church on any subject? Yours very truly,

Kansas City, Mo., July 29th.

ROBERT E. LEE.

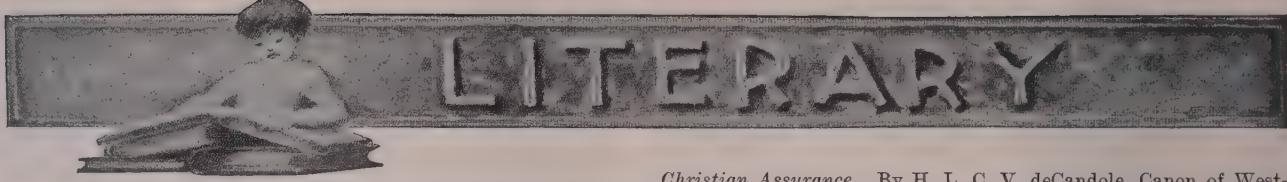
## THE CHURCH AND THE NEGRO

To the Editor of *The Living Church*:

 N all the proposed reorganization of boards, etc., in the Church, does it ever occur to you that nothing is being done whereby the colored priests and laity of the Church may feel that they are a vital part of the One Church? In the midst of the tremendous pressure of "racial life", and the growing attraction of strictly racial bodies, among negro people, it seems to me that it is well worth while for the Church to give serious and sympathetic thought with respect to more efficient means of deepening the enthusiasm and love of the black people we already have. Well-nigh a third of a century in ministerial labors among the race ought to convince all sincerely disposed Churchmen that the writer knows whereof he writes.

GEORGE F. BRAGG, JR.

Baltimore, Md., July 11th.



### THE SPIRIT OF THE PRAYER BOOK

The Macmillan Co. is doing religion a real service in the publication of a series of little books on the spiritual lessons of the war and of social and spiritual reconstruction after the war. Some of these booklets, cheap in price, are of more than ephemeral value. The latest of the issues is *The New Opportunity of the Church*, by Robert E. Speer, which follows very suitably upon an earlier book by the same author on *The Christian Man, the Church, and the War*.

Dr. Speer does not attempt to state any method or programme of reconstruction. Back of any such programme must be goodwill and earnest purpose, and it is for this that the modest little volume appeals. It is a thoroughly helpful and invigorating study, showing how the war has clarified and confirmed the fundamental Christian ideas and revealed the power of their appeal. "The war has swept away a great deal. With the storm have gone the fogs with which men had hid themselves from the authority and the necessity of Christ. It has set unmistakably in the supreme place those moral and spiritual principles which constitute the message of the Church. It has revealed the responsiveness of men to the essential ethical ideals of Christianity."

A chapter on Christian coöperation is well worth study. Here, again, there is no ambitious programme, but an earnest insistence that only through common effort and service can the way be made clear for closer unity. The Federal Council of the Churches of Christ in America is urged as the field of such common understanding. Whatever he may feel about this particular application of the truth pleaded, the clergyman who is anxious to make the most of the present opportunity should not fail to read this book. It presents the old truths of Christianity in a new light, and urges (of course from a different point of view) the plea advanced by Bishop Fiske in *The Faith By Which We Live*, viz., that "we are discovering, not that we cannot any longer preach the old faith, but that we can preach nothing else; we are feeling, almost as a new revelation, the deep significance and practical power of the faith we have been preaching—but possibly, until now, preaching somewhat academically."

*The Poetry of Keble as a Guide to the Clergy in Their Pastoral Work.* London: S. P. C. K. 60 cents.

Doubtless there is a vastly different sphere for clerical activity from that which awaited the young priest a century ago; and yet, if we have one Lord, one Faith, one Baptism, the foundation is the same, the inspiration the same; the training must be substantially the same. Since indeed, more than formerly, a morbid eagerness for excitement of every kind and unbounded curiosity prevail, the one class which is charged with the responsibility for discipline and for restraint from light and superficial living needs itself the strength of "quietness and confidence." Leadership in social reform, in clean politics, and public service is demanded from the clergy along with their proper duties, for which latter little time is allowed except for the merest functioning. The habit of personal religion—and all that is good is rooted and grounded in habit—must be formed very early in the education for the priesthood. It nowhere appeals with such living and persuasive reality as in the *Christian Year*, *Lyra Apostolica*, *Lyra Innocentium*, and the *Miscellaneous Poems* of John Keble. Archdeacon Mackarness, formerly of the East Riding of Yorkshire and Vicar of St. Martin's of Scarborough, himself a rare product of Keble's influence, published some years ago a little pamphlet *ad clerum*, *The Poetry of Keble as a Guide to the Clergy in Their Pastoral Work*. It has been long out of print and Warden Lock of Keble College wrote a brief preface for a new edition which the Archdeacon had prepared. But the Archdeacon died before its appearance. So we have a short memoir of him by the Warden, following Dr. Lock's preface.

The chapters are entitled Quietness and Confidence, Exaltation and Hope, Remembrance of the Divine Presence, The Daily Office, The Visitation of the Sick, and The Pastoral Studies, and are apt and rich in quotation.

Not only for all ordained men will this little spiritual handbook be found of inestimable value, but though of the greatest worth perhaps to those who make a deliberate and earnest clerical use of it, it may be very dear to many a layman weary of the "topics of the day" who seeks rest and refreshment.

ERVING WINSLOW.

*Christian Assurance.* By H. L. C. V. deCandole, Canon of Westminster. London: S. P. C. K. New York: The Macmillan Company. \$1.25.

Very often books on Christian assurance appeal only to the "inner witness" and are mystical or psychological. Frequently they are "devotional" and intensely individualistic in outlook and offer little "food for thought", but appeal principally to the heart. On the other hand some who write to minister the grace of assurance are heavily dogmatic and learnedly apologetic, and fail to draw those who most need assurance.

Canon deCandole offers something different. Though the book is very unpretentious it really does feed the flock. The subjective and objective elements of faith are held in complement. Beginning with the assurances of the fact of God, he considers the facts of the Incarnation, the Cross, the Resurrection, the Ascension, the Holy Spirit, the Church, and the Sacraments. The grounds of assurance and the characteristics of assurance are clearly thought out and stated in simple language.

*What It Means to be a Christian.* By Vernon F. Storr, M.A. New York: The Macmillan Company. Price \$1.00.

Dr. Storr, who is honorary canon of Winchester Cathedral and examining chaplain of the Archbishop of Canterbury, has gathered the contents of seven sermons which he preached to a village congregation and in which he states simply some truths of religion as related to daily life. He writes, in a spirit loyal to the Faith, of the Incarnation as the "foundation fact" of Christianity; and he treats gravely the fact of sin. The important chapter on the "remedy of sin" considers the possibility of "moral recovery" which Jesus taught and the part of the Cross of Christ in the scheme of this recovery. The chapter on the Holy Spirit is perhaps the most helpful of the book, since many Christians are vague in their thought of the Third Person of the Trinity and many are missing the grace, guidance, aspiration, and uplift which would be theirs, if they fully realized Him.

*Sunday Gospels: Studies for the Christian Year.* By the Rev. J. H. B. Masterman, M.A., Canon of Coventry. London: S. P. C. K. \$1.15.

Some time ago the same venerable society published Canon Masterman's *Studies in the Epistles* and his *Studies in the Collects*. The plan of the present book is the same as that of its predecessors. The gospel for each Sunday is studied under three or four heads. The studies are original and suggestive, and suitable for private reading, or for lay readers. Presumably, such a work is designed as a help to busy clergy; perhaps also for lazy clergy if there be such.

A. L. M.

BELIEVING THAT the fundamental qualities of human nature, both good and bad, exhibit themselves under the peculiar modifications of the small community and produce a community life with a distinctive quality of its own, Julia Patton has given us a charming study of *The English Village* from 1750 to 1850. She has done her work well and with a literary skill and appreciation that is often missing from such books. While this is true it is equally true that Dr. Patton has not overlooked social problems, although political problems hardly appear. In her conclusion Miss Patton says "the old peasant life of the coöperative village may be gone forever, but its freedom, its courage, and self-respect and dignity, must in some way return, as a part of what the great war is to give the world." [New York: The Macmillan Company. \$1.50.]

*Science and Learning in France, An Appreciation* by American Scholars, is a skilfully edited tribute for which Dean John H. Wigmore is responsible, which is none the less important because before the war already fewer feet were treading the path to German universities and more minds were discovering the truth made evident in this book that in many fields of academic interest France has long been far ahead of Germany. One who wants to know precisely what French universities are doing will find the information here, even to the regulation of fees. Such a book explains why it is worth the while of thousands of our soldier-students over there to take advantage of the opportunity to drink deep of a Pierian spring whose waters are not contaminated by imperialistic taint. [Society for American Fellowship in France.]

# Church Kalandar



Aug. 1—Friday.  
 " 3—Seventh Sunday after Trinity.  
 " 6—Wednesday. Transfiguration.  
 " 10—Eighth Sunday after Trinity.  
 " 17—Ninth Sunday after Trinity.  
 " 24—St. Bartholomew. Tenth Sunday after Trinity.  
 " 31—Eleventh Sunday after Trinity.

## KALENDAR OF COMING EVENTS

Sept. 7—Idaho Dist. Conv., Boise.  
 Sept. 17—New York Spec. Conv., Synod Hall.  
 Oct. 8—The General Convention, Detroit, Mich.

## Personal Mention

THE REV. FREDERICK TURNER ASHTON has accepted a call to Christ Church, Christiana Hundred, Delaware, where he may be addressed after September 1st.

THE REV. CHARLES A. BENNETT has accepted the call sent by the vestry of St. Mark's Church, Cheyenne, Wyo., and will take up his new duty on September 1st.

THE REV. RICHARD BOLTON has accepted a call to White River Junction, Vermont.

THE REV. GEORGE D. CHILD has been appointed to the charge of Elkhart, Waverly, and Chesterfield, Ill.

THE REV. ROBERT E. CRUSOE has accepted the rectorship of St. Paul's parish, Prince George's county, Md.

THE REV. ROY E. DEPRIEST has been vicar in charge of St. Andrew's, Barberton, Ohio, since July 1st. Address 105 E. Lake avenue.

THE REV. FREDERICK W. DICKINSON has accepted the rectorship of the House of Prayer, Newark, N. J., and will enter upon his new duties early in the fall.

AFTER three years' service as chaplain of the Fourth London General Hospital, the Ven. ERNEST DRAY has returned to the United States and is once more busy with his duties as Archdeacon of Wyoming.

THE REV. F. A. GARRETT has accepted a call to St. Thomas' Church, Philadelphia, Pa.

THE REV. HUBERT PIERRE LE FEBVRE GRABAU has been called to the rectorship of St. Paul's Church, Oxford, N. Y., and will enter upon his duties on September 1st.

THE REV. PHILIP S. SMITH has accepted a call to St. Paul's parish, Santa Cruz, one of the Virgin Islands, which are now under the jurisdiction of the American Church.

THE REV. F. C. WISSENBACH has been given charge of the Church's work in Rock River, Wyo., with additional duty at Medicine Bow, Hanna, and the St. Matthew's Cathedral mission stations.

## Summer Addresses

THE REV. CHARLES R. BAILEY is spending the summer in Wyoming as missionary at Big Piney.

THE REV. WILLIAM M. BEAUCHAMP, D.D., will be in charge of All Saints' Church, Syracuse, N. Y., during August.

THE REV. F. D. BUTLER of Alton, Ill., is away from his parish on vacation.

DURING AUGUST St. Matthew's parish, Kenosha, Wis., will be in charge of the Rev. JACKSON L. COLE.

THE VEN. EDW. J. HAUGHTON will spend his vacation in Toronto, Canada. His parishioners of St. Paul's Church, Springfield, Ill., recently presented him with a purse of gold in token of appreciation.

THE REV. PAUL B. JAMES is spending his vacation on the Little Snake River, in Wyoming, as summer worker.

THE REV. J. F. LANGTON is spending his vacation in Colorado.

DURING August the Rev. CHARLES E. MCCOY should be addressed at St. Mark's Rectory, Evanston, Ill.

THE REV. WILLIAM HENRY PETTUS may be addressed from August 11th to September 6th at "Church Haven", Nantucket, Mass.

THE REV. W. A. A. SHIPWAY is in charge of St. Barnabas' Church, Victoria, B. C., during August.

THE REV. OLIVER DOW SMITH will be in charge of the Church of the Good Shepherd, Buffalo, N. Y., during August.

DURING August, the Rev. J. F. VIRGIN, associate of St. Paul's Church, Harrisburg, Pa., is in residence. The rector, the Rev. FLOYD APPLETON, Ph.D., and his family are at Hyannis, Mass. On Sundays he has charge of St. Clement's Church and the Church of the Messiah, Brooklyn, N. Y.

## ORDINATIONS

### DEACON

LEXINGTON.—Bishop Burton on June 25th ordained to the diaconate Mr. IRA D. LANG, in St. John's Church, Bellevue-Dayton. The candidate was presented by the Ven. F. B. Wentworth, who was also the preacher. Assisting in the services were the Rev. Messrs. J. Howard Gibbons, W. B. Dern, and Canon C. G. Reade of Cincinnati. A large congregation filled the church, which was tastefully decorated with palms and cut flowers. The Chancel Guild presented their newly ordained minister with a hand-embroidered surplice, the work of members of the guild.

### PRIEST

BETHLEHEM.—The Rev. HARRY C. ADAMS was ordained to the priesthood in St. Mark's Church, New Milford, on July 24th, by the Bishop of Bethlehem. The ordination sermon was preached by the Rev. Eugene A. Helm, the Rev. Wallace Martin read the Litany, and the Rev. Percy Adams presented the candidate.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## DIED

FOWLER.—At Portland, Maine, July 26th, SARAH A. FOWLER, wife of the late Rev. LeB. W. Fowler. Services at St. Luke's Cathedral, Portland. Interment at Exeter, Maine. She is survived by three daughters and three sons, among whom is the Rev. Cuthbert Fowler of St. Stephen's College.

GREEN.—Entered into life eternal, July 25th, at the home of his daughter, Mrs. Henry H. Wood, Scarsdale, N. Y., the Rev. STEPHEN H. GREEN, son of the late Rt. Rev. William Mercer Green, Bishop of Mississippi. Funeral services were held at Grace Church, White Plains, N. Y., on Sunday, July 27th. Interment at Middle-town, Conn.

"Grant him eternal rest."

## WANTED

### POSITIONS OFFERED—CLERICAL

CURATE WANTED.—PARISH IN DIOCESE of Fredericton, Eastern Canada. Address ARCHDEACON FORSYTH, Chatham, New Brunswick, Canada.

### POSITIONS WANTED—CLERICAL

CLERGYMAN, SINGLE, 36, SUPPORTING widowed mother, compelled to resign present work because of insufficient salary to meet

present living expenses, desires correspondence with parish seeking rector. Extemporaneous preacher, loyal Churchman. Address RECTOR, Box 26, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE AND EXPERIENCED clergyman, now locum tenens in Washington, wishes permanent position by October 1st. Correspondence solicited. Address Rev. G. W. HURLBUT, Church Offices, 1311 G street, N. W., Washington, D. C.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Chateau Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN (MAJOR) OF INFANTRY, age 30 years, returning after twenty months' service overseas, desires to enter work in parish following Catholic customs. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, nearly five years overseas chaplain, desires parochial or other work. Address BARSOME, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER.—For large church located in live musical city of 50,000, within four hours' ride of Chicago, to begin September 1st. Applicant must be an American, not over 30, and a communicant of the Episcopal Church. This parish prefers one with ability to prepare a churchly, dignified service rather than an organ recitalist. The community affords an unusual opportunity at this time to a good musician for outside instruction. Address PRECENTOR, care LIVING CHURCH, Milwaukee, Wis.

HOUSEMOTHER WANTED IN EPISCOPAL boys' boarding school near New York. Duties include general oversight of minor ailments, outside trained nurse being engaged for special difficulties. Salary \$700 and living. Applications should give full details. Address BOARDING, care LIVING CHURCH, Milwaukee, Wis.

PART SCHOLARSHIP IN CHURCH boarding school offered to bright, promising girl of ten to twelve. Clergyman's or missionary's daughter preferred. Address P. M., care LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER OR MOTHER'S HELPER for business woman's home near Philadelphia; girl 13, boy 4. State experience, salary, and references. Address B. W. H., care LIVING CHURCH, Milwaukee, Wis.

FOR SEPTEMBER.—PRACTICAL HOUSE-keeper wanted in small boarding school for girls. Address LAKE SHORE, care LIVING CHURCH, giving full particulars of experience and qualifications.

### Teachers Wanted for the Mission Field

TEACHERS WANTED: St. Andrew's Priory Mission School for Girls, Honolulu, Sister Olivia Mary, Principal. One teacher for fifth and sixth grade, one for Mathematics, one for Music. Excellent opportunity for those desiring to render service for the advancement of the Kingdom of God. For particulars write JOHN W. WOOD, D.C.L., Secretary Board of Missions, 281 Fourth avenue, New York.

### POSITIONS WANTED—MISCELLANEOUS

BY TRAINED WORKER (in deaconess orders) as housekeeper in School or Church institution, or in parish which has large Social Service work. Graduate nurse, can take charge of dispensary work, or supervise parish school employing teachers for grade work. Best of references from present position with record of five years' service. South or west preferred. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN OF EDUCATION, with nurse's training, would undertake in her home the care and tutoring of two little girls between the ages of seven and twelve, from October to June. For terms and references address CHAPERON, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, EXPERIENCED, AVAILABLE after September 1st, would be glad to devote a specified number of hours daily to some elementary Church work. Address DEACONESS G., care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN DESIRES RESPONSIBLE position in family employing servants and living or spending winters south. Highest references. Address I. N., care LIVING CHURCH, Milwaukee, Wis.

**M**ATRON OR HOUSEMOTHER. Mature, refined Churchwoman seeks position as matron or housemother in a home or school. Address LANCA, care LIVING CHURCH, Milwaukee, Wis.

**L**ADY OF REFINEMENT DESIRES a position as chaperon in a young ladies' school or as companion to a lady. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

**E**XPERIENCED ORGANIST AND CHOIRMASTER, recitalist, desires change of position. Excellent references. Address K. Z. L., care LIVING CHURCH, Milwaukee, Wis.

**T**RAINED ATTENDANT WOULD LIKE position in a Church institution. References. Address TRAINED, care LIVING CHURCH, Milwaukee, Wis.

#### PARISH AND CHURCH

**A**USTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN CO., Hartford, Conn.

**C**ATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk bursa and veil, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

**B**UILDING OPERATIONS RESUMED.—“Now is the time to build” that much needed New Church, Parish House, Rectory, Pay Off the old indebtedness. “The Easy Way.” “The Redemption Certificate Plan.” Endorsed by Church leaders, financial experts. Address REV. F. H. RICHEY, Box 336, Maplewood, N. J.

**A**LTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**O**RGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

**P**PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

#### UNLEAVENED BREAD—INCENSE

**A**LTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**A**LTAR BREADS.—CIRCULAR ON APPLICATION. MISS A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

**S**AINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

#### CLERICAL OUTFITS

**C**LERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford, England).

#### BOARDING—ATLANTIC CITY

**S**OUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

#### BOARDING—NEW YORK

**H**OLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

#### BOARDING—PENNSYLVANIA

**W**OODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people, convalescents. No tubercular persons taken. Farm and cottages attached. Booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

#### SCHOOLS FOR NURSES

**Y**OUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course 2 years and 3 months, including 9 months' affiliation with the West Penn Hospital. Salary paid, \$243 during course. High School Graduates preferred. Write or apply, A. LOUISE FORD, Supt., Children's Hospital, Pittsburgh, Pa.

**Y**OUNG WOMEN WANTED, with one year high school education or the equivalent, between 18 and 30 years of age, as applicants for training school for nurses in a new and finely equipped hospital and nurses' home. Address SUPERINTENDENT, Christian H. Buhl Hospital, Sharon, Pa.

**P**UPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

#### NOTICES

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

#### LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

#### THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills:

“*The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*”

*The Spirit of Missions*, \$1.00 a year. 281 Fourth avenue, New York.

#### SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. For further information address the SISTER IN CHARGE, Bay Shore, Long Island.

#### CHURCH SERVICES

##### CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 p. m.  
Week-day Services: 7:30, 9, and 5:30 p. m.

##### CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.) Sundays: 7:30, 9:15, and 11. Daily: 7, 8, and 6 p. m.

#### RETREATS

**S**T. ANDREW'S, TENN.—At St. Michael's Monastery, Father WILLIAM C. ROBERTSON, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 16th, and closes on Friday morning, September 19th. Those who wish to attend will kindly notify the FATHER GUESTMASTER, O.H.C., at the above address.

#### MEMORIAL

##### THOMAS HYDE

At a meeting of the vestry of St. John's Church, Georgetown parish, Washington, D. C., called for the purpose July 28, 1919, the vestry wishes to put on record the following minute:

*Resolved*, That by the death of our senior warden, THOMAS HYDE, at his residence, 1537 Twenty-eighth street, Monday, July 21, 1919, the vestry is made sensible of a great parochial bereavement and loss. Baptized and confirmed in the church from which he was buried, elected treasurer in 1868, warden for forty-seven years, and vestryman forty-one years, conspicuously faithful in his attendance upon Church services, Mr. Hyde has ever been an earnest exponent of all that is best in our parochial life. Quiet and cheerful, cordial and kindly in his relations with men, he was beloved and esteemed by all. A devoted husband and father, simple in his faith, with the interest of the Church at heart always, manifesting his love for her by many acts of benevolence—the church abounds with improvements and embellishments due to his generosity—many of them given with the request that the name of the donor must not be known. A Christian man at all points, prominent in the financial world, his spotless reputation in the community must remain a splendid inspiration to all those who were fortunate enough to know him.

The vestry shares in the general testimony to the moral integrity, good works, and high ideals consistently exhibited by this citizen and Churchman, and rejoices in the example that he has left in our parochial life for those who follow him.

To the family of our late associate, the members of the vestry, collectively and individually, desire to send an expression of their deepest sympathy, with the prayer that God may comfort them in their sorrow and give them consolation and peace.

#### INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

## BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

*The Macmillan Company.* New York City.

*Theology as an Empirical Science.* By Douglas Clyde Macintosh, Ph.D. Dwight Professor of Theology in Yale University. Author of *The Problem of Knowledge*, and *God in a World at War*. \$2.00.

*The Little Town.* By Harlan Paul Douglass. \$1.50 net.

## PAMPHLETS

H. R. Allenson, Ltd. 7 Racquet Court, 114 Fleet St., E. C., London, Eng.

*Letters to My Love Beyond the Veil.* "Death hides, but it does not divide." Price 40 cts.

From the Author.

*Liberty Bonds.* (A Study of the League of Nations.) Play in Four Acts. By Wythe Leigh Kinsolving, M.A., B.D., 718 Lamb Ave., Richmond, Va. Price 50 cts.

George F. Bragg, Jr. Raleigh, N. C.

*Proceedings of the Thirty-fourth Annual Conference of Church Workers Among Colored People.* Raleigh, N. C., Nov. 19-22, 1918.

Edwin S. Gorham. New York City.

*The Healing of Christ in His Church.* By James Moore Hickson. Author of *The Revival of the Gifts of Healing*. Price 50 cts.

*The Rockefeller Foundation.* New York City.

*Review for 1918.* Public Health in Many Lands. Centers of Medical Education. War Relief and Welfare of American Troops. By George E. Vincent, President of the Foundation.

## CATALOGUES

*The University of Chicago.* Chicago, Ill.

*Rush Medical College, Seventy-seventh Annual Announcement.*

*The Guilmant Organ School.* 17 E. 11th St., New York City.

*Catalogue, 1919.*

the tension on the muscles which heretofore meant a terribly crippled condition. One little boy, scarcely able to crawl, can now run with ease, and his father and mother are devoting themselves to the work with grateful hearts, hoping to be of service to others who seek freedom from pain and disease.

"At the conclusion of his service in the Church of the Advent, Sunday afternoon, Mr. Hickson spoke briefly of his stay here and of his appreciation regarding the response to his call. 'It is the wonderful faith of Boston people,' he said, 'that has made this success possible.' He felt also, that he has come nearer the heart of America by coming to three of its largest cities, where he has laid hands of healing on more than 7,000 men, women, and children. 'I have nothing of myself,' he says. 'My mission is to restore to the Church the healing power which was in Christ, and give comfort and spiritual uplift to all who will believe in Him.'

## MR. HICKSON AT WEST SOMERVILLE

Mr. Hickson, after ministering to nearly three hundred people in the Cathedral Church of St. Paul, Boston, on July 17th, motored to St. James' Church, West Somerville, with the rector, the Rev. William Henry Pettus, and after an address ministered to some eighty people. This was the only parish church Mr. Hickson visited, outside of Boston, at this time. He came on the Rev. Mr. Pettus' invitation, because a large number had applied for appointments. The conditions were ideal. The church was very quiet and peaceful, and there were present only those to whom Mr. Hickson was to minister and those who were to assist. The Rev. Mr. Pettus is seriously considering continuance of the ministry of Christian healing in his parish, as Mr. Hickson has strongly advised. RALPH M. HARPER.

## JAMES MOORE HICKSON TOURS THE CITIES OF NEW ENGLAND

### Continuing His Mission of Healing —What the Boston Transcript Says of Him

The Living Church News Bureau  
Boston, August 4, 1919]

 R. JAMES MOORE HICKSON, the English layman who has attracted such unusual interest in Boston during the past month, left last week for short visits to a few New England cities. I suppose the reason why he does not announce where he is going is because he is simply unable to see those seeking him in each city. I noticed that while he was in Boston suffering and crippled men came from New York and New Jersey, where he had previously been, for his prayer and healing touch. As Mr. Hickson left Boston the *Transcript* contained the following appreciative write-up of his work:

"Nearly 500 persons have been turned away each day since James Moore Hickson began his Boston ministrations for the cure of disease through faith and prayer. All his church services are over, but he is continuing the treatment of those who have appointments, at Hotel Bellevue. More than two thousand have felt the touch of his hands and among them are many who are confident in the power that he exercises and the feeling of hope that he inspires. So great has been the pressure brought to bear upon this man, whose life is spent in healing, that he has already extended the time far beyond his original intention.

"For two days this week Mr. Hickson will go to other places outside Boston, where clergymen have arranged for their parishioners and other afflicted ones, to meet him. Just where these towns are is not made public, for the very obvious reason that crowds would appear, all clamoring for help. It was his intention to leave on Friday, but his schedule has been completely changed about and just what his future plans will be, no one knows, not even himself. After returning to England, his home land, he intended to visit India, China, and Japan. But it appears that there is likely to be some difficulty in obtaining passage for India, therefore his route may be in the

reverse order, Japan, China, and then India. It is his hope and intention to return to America in the autumn, perhaps not to New England, but to other parts of the country.

"Miss Heloise E. Hersey, speaking of Mr. Hickson's mission, this morning, referred with special thankfulness to the amount of good he has wrought for little victims of infantile paralysis. Children, themselves, she said, turn to him with absolute faith and many a parent has reason to bless him for what he has accomplished in releasing

## A PHILADELPHIA LAYMAN ON PROHIBITION'S CONSEQUENCE

### The Open Door It Sets Before the Church — Prohibition and the Hospitals — End of Open-Air Services—Mr. Woodruff

The Living Church News Bureau  
Philadelphia, August 4, 1919]

 HAT is the Church going to do?" writes a Philadelphia layman to me apropos of putting into effect the War Time Prohibition Bill. As many throughout the country are thinking on this subject, I commend his remarks to their attention.

"As to the saloon itself and the saloon-keeper no wrong is done them. Their business (and this includes the business of those allied, the brewer, distiller, bottler, and distributor, the wine and liquor seller or merchant) differs and has differed as far back as I can recall from nearly all others in that those in other lines of business such as groceries, etc., could continue in business year after year without having to apply for permission. But the saloonkeeper has to have a license and it holds good only for the year in which it is granted, carries no goodwill, and is not even transferable by him or his heirs without the approval of a spe-

cial body. The duration of the business is, and always has been, a matter of speculation which the good behavior of the proprietor and his patrons enters as a chief factor.

"I read that over 1,800 saloons will close in this city and their employees be thrown out of work, but we faced the loss of 50,000 or more vigorous young men for the war and now on their return are providing them positions and all manner of employment necessary to earning their livelihood. I think this can be done for the bartenders, etc." (Your correspondent would like to say here that while this argument is sound in theory it has unfortunately only partially worked out in practice so far as returned soldiers are concerned. To our shame all soldiers have not got jobs, especially those who want them and have worked hard to find them.)

"When 2,000,000 or more men and women (an average of over 100 to a saloon) are cut off from these resorts, what are they going to do? But for us this is not exactly the issue, it is rather, *What will the Church do?* The 'movies', the public parks, and nearby resorts will be favored by an increasing number of patrons, but the churches with their closed doors extend no invitation to such. In many their reception and welcome would be no more cordial than that

extended to the Prodigal Son by the Elder Brother.

"But the Church for the last hundred years has been in touch with them through the Sunday school, and our scholars must be asked to extend more invitations. Especially here is an opportunity for live adult Bible classes, both male and female. Young people's associations of whatever name are in some ways planned for this work, but have not made nearly enough of their opportunities. Literary societies might be revived. Sorry to say that I do not like the Salvation Army (here your correspondent begs leave to differ) and do not see how it can work in connection with the Church, and this applies to the work of not less than fifty other independent organizations, as combination of the religious and charitable in their purpose, who are attempting to do the work of the Church without divine orders, outside of established branches of the Church. (It seems to me that this statement should cause us to think carefully of present-day methods of charitable relief, even though we may not follow in wholesale condemnation.)

"Above all the parish houses ought to be used for free illustrated lectures or motion picture plays on the elements of the Christian life, the nature and value of prayer, simple and helpful setting forth of the nature and content of Christian faith. Our method of presentation of these in the past has not been such as to command much attention. Attractively presented and set forth as helps, as they are, to living a fuller life, such evenings would draw many and prove of practical value.

"President Wilson's words of advice and caution make the situation no less difficult, 'that sympathy in which there is mingled the element of condescension is not sympathy,' and if so that charity (under whatever form extended) in which the feeling of patronage creeps in is not charity (love) at all. We all of us need regeneration to deal with this matter."

#### PROHIBITION INJURES HOSPITAL BUSINESS

Prohibition has already shown some good results in Philadelphia, according to an investigation made by the *Evening Bulletin*. Fifteen of the largest hospitals of the city report a marked falling off in the dispensary. This is attributed to a decrease in the number of brawls and fights, the number of intoxicated persons succumbing to heat prostration, and a lessening in the number of drunks being treated on the morning after. In one of the largest hospitals located in the center of the city and of the accident zone it was stated that there were fewer cases in three dry days than formerly in one wet day, and this was declared to be due to the decrease of liquor drinking. In another large hospital prediction was made that when prohibition becomes fully effective they will be able to dispense with one-half of their help for night work in the accident wards.

#### LAST OF OPEN-AIR SERVICES

The awful carnage of the last four years has proved that the world has rejected Christ, was the theme in general of the Rev. Samuel B. Booth, preaching at the afternoon service on July 27th on the site of the proposed Cathedral. This was the thirty-fourth service since their inauguration by Bishop Rhinelander on Trinity Sunday, 1917, and marks the completion of the third season.

Though we like not to believe it, Mr. Booth said, we have in truth driven the thought of Christ from our minds, in modern civilization. Every building must have a cornerstone in order to lay the other stones in place, he said, and we must center our

thoughts on Christ as our spiritual cornerstone in the reconstruction of the world. He held the former German war party to be an example of proficiency without the thought of a God; but that with God in their hearts they could not have brought on the war. Soldiers in his hospital in France have declared to him, Mr. Booth said, that before the war they had lived for external things only, but that their experiences in action had taught them to look upon eternal things.

#### MR. WOODRUFF A REGISTRATION COMMISSIONER

Mr. Clinton Rogers Woodruff, the editor of the Social Service column of THE LIVING CHURCH, has recently been appointed by Governor Sproul a member of the reorganized Board of Registration commissioners. Several years ago Mr. Woodruff was removed from the board by former Governor Brumbaugh, to make way, it was said, for members who were politically opposed to Mr. Woodruff, but the latter's friends are now rejoicing at his being put back into office by the present governor. Mr. Woodruff's many years of experience, his intimate and thorough acquaintance with election law, and his upright personal character, will go

far to guarantee that the new board will be conducted on well-informed and impartial lines.

#### NOTES

Forty-two years, as boy and man in St. Clement's choir, with one period of twenty years in which he is said neither to have missed a service nor a rehearsal, is the record of the late Harry W. Kneedler, who was buried from St. Clement's Church on July 19th, aged 63 years. He was a communicant of the parish and when about six years ago he was compelled through ill health to give up his work he was granted a pension by the vestry.

The mid-week noon-day services held Wednesdays at St. Stephen's Church are attracting many men and women employed in nearby offices. The Rev. F. B. Keable, associate rector, delivered the address on July 23rd and Miss Rose Ethel Keable gave a series of selections at the organ before the service. There appears to be an increasing interest in these services, which were started at the conclusion of Lent at the request of about one hundred and forty people. They are the only ones held now in the centre of the city.

EDWIN S. LANE.

## RACE RIOTS BREAK OUT IN THE CITY OF CHICAGO

#### Despite Efforts of Negro Leaders — In Memory of Dr. Cleveland — G. F. S. Holiday House

The Living Church News Bureau  
Chicago, August 4, 1919

ATE in June we cited some illuminating facts and figures from a survey of the colored people in Chicago, made by the Rev. John Henry Simons, priest in charge of St. Thomas' Church, the active and flourishing congregation of over one thousand communicants situated in the heart of the south side at Thirty-eighth street and Wabash avenue. It will be recalled that Mr. Simons said that the negro population in Chicago has more than doubled since 1910 when it was estimated at 44,000. The majority of the colored people live in five distinct settlements or districts. More than half of them live in the Second ward, the near south side, where over 80 per cent. of the voters are colored. On the west side there are at least six thousand colored people; on the near north side one thousand five hundred; in Englewood, the far southwest side, two thousand; in Hyde Park and Woodlawn, well south and southeast beyond Fiftieth street, nearly six thousand. In the suburbs, especially in Evanston, there is a large and increasing negro population.

"In 1900 the majority of colored people in Chicago were forced to do menial or servile work. According to the census figures 1,079 were then engaged in manufacturing and mechanical pursuits. While the colored race furnished a fraction over 2 per cent. of the total population it furnished 47 per cent. of the porters in pool rooms, barber shops, etc., 35 per cent. of the domestics, and less than  $\frac{1}{2}$  of 1 per cent. of persons in mechanical and manufacturing occupations. The stockyards employed 10,000 negroes in 1918 until the armistice was signed. It is said to have about 8,000 now engaged. The iron and steel industries are thought to have 1,500 in their employ.

"Chicago is fortunate in its large number of capable colored men and women interested in the community and in politics. In 1916 more than five hundred men and women were engaged as physicians, dentists, lawyers, clergymen, nurses, school teachers, and in similar professions. These, with the large number of women who have leisure time, have formed the backbone of men's and women's organizations. There are more than sixty women's clubs, many musical and literary societies, and organizations of endless variety."

The figures given by Mr. Simons are conservative, for so great has been the ingress of negroes from the South into Chicago, for the last few months, that it is estimated that the colored population of the city and suburb now number 150,000.

Contrast the encouraging statement made in our June letter with conditions in Chicago to-day, nearly a week since the awful race riots broke out here. The main negro quarters are patrolled by six thousand soldiers, fully armed. Continuous rioting, in which white and black have been seen at their worst, have resulted in the death of seventeen negroes and thirteen whites, and the injury of more than five hundred persons, two hundred of whom were severely hurt and a dozen of whom may die. The city force of three thousand policemen have been literally exhausted by their fight.

Such an exhibition of riot and anarchy has not taken place in Chicago since the notorious Haymarket riots. It is certainly the worst of the vicious and deplorable outbreaks between whites and blacks that have been sweeping over the country, bringing to us lasting shame and disgrace.

What are we going to do about it? Military control will not suppress hate and passion. A policy of *laissez faire* everywhere is not going to solve a national question which requires much common sense, restraint, prompt action, and wise statesmanship. The Church has a big part in solving this problem. The negroes as a

religious people, albeit emotional, will respond quickly to a religious appeal. And apparently the religious leaders of the colored people and their congregations have done their best from the beginning of the local trouble to control the race, but the situation got out of hand. Pray God that the faithful may keep up their effort, and pray, too, that the whites may get their Christianity to work in controlling their own people!

## IN MEMORY OF DR. CLEVELAND

The Rev. Frank Erwin Brandt, rector of St. Martin's Church, Austin, has compiled a memorial booklet for the Rev. Edmund Francis Xavier Cleveland, M.D., who died on April 16th and was buried from St. James' Church, Dundee, on April 19th. It will be recalled that Dr. Cleveland served St. James' parish successively as lay reader, deacon, and priest. He was ordained deacon by Bishop McLaren in 1879, and priest in 1886. He first went to Dundee in 1868, "where he established a practice of medicine which he did not entirely relinquish until more than forty years had passed."

Mr. Brandt, who served as rector at St. James' also, knew Dr. Cleveland intimately as priest, pastor, physician, and friend, and in the excellent memorial which will be eagerly read by all who knew Dr. Cleveland, pays a touching tribute to the work and character of this rare and faithful man of God. The pamphlet contains an address delivered by Mr. Brandt at the burial of Dr. Cleveland at St. James' Church. He said:

"His name is written large in the history of the Church in Dundee, and I do not think I am saying too much when I affirm that the church building here is, to a large extent, his monument. He ever helped with his service and his purse, with unselfish service, and with generous purse. During my rectorship of this parish he was to me as a tower of strength; oh, he was always so loyal, so constantly helpful, and the counsel that he gave me was invaluable. Naturally I think of him first as a friend—and such a friend!—then I think of Dr. Cleveland the Churchman, the priest. He ever loved the Church with a great love. He was a beloved pastor, a wise and discreet leader of souls. He occupied a place in St. James' congregation so unique that nobody can exactly fill it.

"He kept himself well informed about every movement within the Episcopal Church; he was what I would call a conservative in his Churchmanship; that is, he did not run to extremes; he trod in the old paths, and was not fond of by-ways and short cuts; but he was a Churchman, through and through, and endorsed the general principles of what we Churchmen call the Oxford Movement. I would define him as an old-fashioned High Churchman; he was certainly that in his theology, and, although never given to what we understand as excesses in ritual, he was fond of what we term Churchly services. He was entirely loyal to the Church's faith, and her doctrine as to the ministry and the sacraments; he had a thorough understanding of the position of his own Church in the Christian world, and was well equipped to defend that position and explain it to others. I would say that he belonged to that school of thought in the Church of which the late beloved Bishop McLaren, who ordained Dr. Cleveland, was so worthy a representative.

"I have always thought that the ideal life is to be at the same time both priest and physician. Our Lord was our great High Priest and He also healed the bodily ills of men.

"I was sick and ye visited me"—how many there are in this community and in

the surrounding towns and countryside who, as they think of Dr. Cleveland, will make these words their own and apply them to him! In many a Kane County home was he missed when he abandoned the active practice of his profession, and many hearts are sad to-day because he has left us; memory will recall many a kindly deed of his. 'I was sick, and ye visited me.'

"He was a soldier of the Union during the Civil War; he fought for his country, and when Richmond fell he was in charge of one of the most important sections of the captured city. Here in Dundee, he was a pioneer resident, and a foremost citizen."

## G. F. S. HOLIDAY HOUSE

The Girls' Friendly Society of this diocese have one of the most attractive of the many holiday houses in the country. The Chicago house is at Glenn, Michigan, about halfway between South Haven and Saugatuck. The house is delightfully situated high on a bluff on the shore of Lake Michigan, surrounded by ravines, and enclosed by woods. The season opened on June 28th and closes on September 2nd, and the home is always well patronized by members, associates, and non-members of the society. Most of the

girls who are at Holiday House are employed in Chicago, and plan to spend the whole of their two weeks' vacation there. If they are fortunate enough to stay longer they must pay an extra charge of fifty cents a week; for associates, \$6.50; and for non-members \$7.00. The rates are most reasonable, considering the accommodation and meals given and considering the high prices of to-day. There is no lack of amusements and opportunities for recreation, such as bathing, tennis, hayrack rides, automobile rides, walks, parties, indoor and outdoor games and recreation. Everything is done by the able house committee of devoted Churchwomen to give these tired and deserving girls a good rest and holiday, with the added satisfaction of independence, and of the best vacations obtained by community activity. The house committee this year consists of Mrs. Robert B. Gregory, president; Mrs. Rudolph Williams, Mrs. R. Floyd Clinch, Mrs. F. H. Bartholomew, Miss M. D. Hutchison, Miss Maude E. Kearsey, chairman, all loyal Churchwomen of many parishes who have the keenest interest in the welfare of the G. F. S.

H. B. GWYN.

## THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION



REGIONAL conference for the Nation-wide Campaign for the Church's Mission was held in St. John's Church, Lynchburg, Va., on July 29th and 30th. Committees appointed by recent diocesan councils for this great business were in attendance from Virginia, Southern Virginia, West Virginia, North Carolina, East Carolina, and Asheville, together with the bishops and others interested. The attendance of over one hundred was fine for vacation time, hot weather, and long distances. The speakers were the Rev. Drs. Patton and Milton, the Rev. Messrs. Elmendorf and L. G. Wood from headquarters, Bishop Reese of Georgia, and Bishop Tucker of Kyoto. A great majority of those attending took part in the discussions, chiefly asking pertinent questions about doing the work. Dr. Patton, national director, made the opening and closing addresses. He opened the conference with an address of vision, faith, and spirituality. "This Campaign is the mobilization of the Church to accomplish all the task that is before it in all the world. As to its timeliness, you have but to realize that it comes when for the first time the great powers of the world are seeking to maintain peace by the principle of good will toward all men, when a League of Nations has been projected to maintain future peace on a moral foundation. Whether the League succeeds or fails it has the basis of Christian morality." As Dr. W. H. Milton unfolded the great plan and showed how the forces of the Church would awaken every parish to come into its own, the whole conference was lifted to a high state of enthusiasm. The newspapers in reporting the conference gave most space to the social service programme. Bishop Reese both at the conference and the mass meeting at St. Paul's Church in the evening treated with power the methods and aims of the great campaign. So striking were his remarks that the editor in a local daily gave a whole column in complimentary endorsement of the Bishop's appeal to the Church to do her full part. The various

diocesan committees were called together by their chairmen to make plans. One diocese has arranged a credit of \$10,000 for its committee. Another \$5,000, and so on. East Carolina has completed the diocesan survey and sent in its report.

THE PERSONNEL of a national committee of thirty-five, in addition to the chairmen of the diocesan campaign committee, to act in an advisory capacity to the executive committee of the Nation-wide Campaign, has been announced by the Rev. Dr. Robert W. Patton, National Campaign Director. Eight bishops, nine priests, and eighteen laymen, including six women, comprise the list, which includes the Bishops of Nevada and Colorado; the Missionary Bishop of Spokane; the Bishops of New Hampshire and Georgia; the Bishop Coadjutor of Southern Ohio; the Bishops of Bethlehem and the Rev. Drs. Philip Cook, George Davidson, James E. Freeman, William A. R. Goodwin, William H. Milton, George Craig Stewart, Ernest M. Stires; the Rev. Messrs. Harold G. Hennessey and William P. Niles; Gov. W. T. Bickett, Raleigh, N. C.; Miss Elizabeth R. Delafeld, New York City; Mr. H. D. W. English, Pittsburgh; Mr. Haley Fiske, New York City; Hon. George F. Henry, LL.D., Des Moines, Iowa; Mr. Walter Kidde, New York City; Mr. Lewis D. Learned, Ashton, R. I.; Mrs. John Markee Philadelphia; Mr. Samuel Mather, Cleveland; Miss Elizabeth Matthews, Glendale, Ohio; Mrs. A. L. McLeish, Berkeley, Cal.; Mr. Frederic C. Morehouse, Milwaukee; Mr. E. H. Outerbridge, New York City; Mrs. Clinton S. Quin, Houston, Texas; Mr. Phil R. Toll, Kansas City; Miss N. H. Winston, Louisville; and Mr. H. C. Wyckoff, Watsonville, California.

WHEN THE parish survey blanks in the diocese of New Jersey had not been returned to headquarters as rapidly as desired, James R. Strong, chairman, went after them. A motor squadron rounded up the diocese in an up-to-the-minute manner.

"If the politicians use the motor in the

"country districts," said Mr. Strong, "there is no reason why the Church can't profit by their example."

As a result, the diocese of Newark was among the first to return its survey to Nation-wide Campaign headquarters.

PLANS FOR a Church normal school in New York, the first of its kind, have been announced by the General Board of Religious Education. The Rev. George F. Taylor, curate of the Church of the Incarnation, selected as principal, will have a staff of fourteen teachers. The school will open in November.

The purpose is to train Sunday school teachers and to establish uniformity of method. Similar schools already are planned in New Haven, Baltimore, Cleveland, Chicago, and Detroit, and it is expected that provision for others will be made in the budget of the Campaign.

Church normal schools have long been advocated by Dr. Gardner, General Secre-

tary of the General Board of Religious Education. The plan to start one in New York was a result of his conference with Samuel W. Patterson, chairman of the teachers' training committee of the diocesan Board of Religious Education.

There are in Manhattan alone 1,671 Sunday school teachers of the Church. To reach them the borough has been divided into six sections, in each of which some parish house will be selected for the monthly sessions. There once a month the teachers of that section, classified into their respective grades, will be given instruction. For uniformity, the Christian Nurture Course will be followed.

"In the past," Dr. Gardner said, "teachers have been trained either through books or correspondence courses. Neither of those forms of instruction has been satisfactory. In the Church Normal School we will give them what I might call the measles method —they will catch it."

seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal thoroughgoing democracy may be finally realized in our land."

III. We believe that, far from the Church being in tendency and membership reactionary and unawakened, it is, as a matter of fact, ready and anxious, to a degree unsuspected by the world, to discover the way in which it can best be useful in forwarding the new order; and we, therefore, pledge ourselves to help the great mass of Church people who are as yet uncertain how they can function to find the way.

IV. We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme, with no equivocation or evasion.

V. In case of teachers and preachers in our own communion whose positions are endangered by reason of their social radicalism we promise to make investigation and if necessary to publish the facts; and to the limit of our ability we intend to give moral and practical support to those who shall clearly be seen to have incurred persecution through advocacy of social change.

VI. We believe that the Church of Jesus Christ has a distinctive contribution to make and responsibility to fulfil which do not characterize secular organizations. We recognize the supreme need of the world for that Power by which men and women of faith shall gain the strength and wisdom requisite for the surrenders and readjustments of democratic living. We, therefore, pledge ourselves to encourage the use of prayer and sacraments, that through them people may be released from selfish inhibitions and inspired to work with God for humanity.

VII. We are keenly conscious of the urgent need that the Church preach the Power and Will of Jesus Christ, not only to the passing era of selfish competition and industrial mastership, but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of salvation by sacrifice, service, and fraternity must be preached with no uncertain voice.

VIII. Recognizing the earnest endeavor under difficulties of those working within our theological seminaries to train our coming clergy for useful labors in the new age, we intend to work for such changes in management and curriculum as shall enable theological students to know, preach, and practise the Social Gospel. We further intend to assist in recruiting such candidates for the ministry as shall enter it with desire for socialized leadership.

IX. We pledge ourselves to investigate social and industrial programmes as they may arise, to make contact with their leaders and authors, and to spread accurate knowledge of them among our Church people.

X. We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press, and a free pulpit. Without these any minority

## CHURCH LEAGUE FOR SOCIAL AND INDUSTRIAL DEMOCRACY

### *Principles of an Organization to Correlate the Time's Need and Christianity's Teachings*



HE organization above named is that which was effected at a meeting held in the Board of Missions room in New York on May 2nd and 3rd. Miss Vida D. Scudder is named as acting chairman while the executive committee consists of the Rt. Rev. William F. Faber, D.D., Rev. Bernard Iddings Bell, Rev. George Israel Browne, D.D., Rev. J. Howard Melish, Rev. Charles N. Lathrop, Rev. William P. Ladd, D.D., Rev. Thomas R. Hazzard, Mrs. Mary K. Simkhovitch, William F. Cochran, Rev. William Spofford, and Rev. Richard W. Hogue.

A statement of principles (upon which some comment will be found in the editorial pages) has been set forth as follows:

#### "PREAMBLE"

"We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the Church is called to act, and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost.

"Her right line of action, in the opinion of the Church League for Social and Industrial Democracy, is indicated in the following Statement:

#### "SECTION I"

##### "Purpose:"

"The purpose of this organization is to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life.

##### "Membership:"

"Any member of the Episcopal Church who signs the Statement of Principles which forms Section II of this Article of the Constitution shall be considered a member of this organization.

#### "SECTION II"

##### "Statement of Principles:"

"We, the undersigned, members of our Lord Jesus Christ, recognizing that our discipleship pledges us to become like Him in sacrificial love, and conscious of our power through Him to further the speedy coming of His Kingdom on earth, do give our assent to the following principles:

"I. We affirm our belief that only that social order can properly be called Christian which substitutes fraternal co-operation for mastership, in industry and life.

"II. We assent to the following declaration, officially promulgated by the General Convention of the Church, and promise earnestly to assist the Church in putting into actual practice the principles therein laid down, viz.:

"Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust as between employer and employee are widespread in our social and industrial life to-day:

"Therefore, be it resolved, the House of Bishops concurring:

"That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay,

seeking to express itself is encouraged to the use of force.

"XI. In making this Statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints, and martyrs of days past, and of the Lord of the Kingdom, our Saviour and Redeemer, Jesus Christ, to the fulfilment of whose Holy Will we hereby dedicate ourselves anew."

#### DR. TEUSLER ON BOLSHEVISM

BOLSHEVISM is neither a military nor a political, but rather a moral problem; and its spread beyond Russia would imperil all that has been won by the overthrow of Germany. Such is the opinion of Dr. Rudolph B. Teusler, of our Japan mission, now a colonel and Red Cross commissioner in Siberia, who, after hurried conference in Washington, is returning to the Far East.

Admiral Kolchak offers the one gleam of hope in Russia to-day, according to Col. Teusler. Kolchak is not only making steady progress against the forces of Trotzky and Lenine but if promised support materializes he will restore government and order throughout Russia.

Col. Teusler was interviewed at the Church Missions House.

"Bolshevism," he said, "is a direct attack upon Christianity and civilization, for the preservation of which the war just ended was waged. It may be an economic theory over here, but I have seen bolshevism in actual practice. I have seen the looting of cathedrals, the burning of libraries, the closing of schools, and I have concrete evidence of the desecration of cathedral altars, where phonographs were installed by the bolshevists for the playing of 'rag time' music, to the tunes of which the mobs danced."

"And if further convincing evidence is needed by the doubtful, I have in my possession rescripts formally issued by the soviet governments apportioning the use of women among the soldiers after the so-called 'nationalization of women' was accomplished, also by soviet orders. These orders were issued with penalties attached if resisted."

"I understand the Church is engaged in a nation-wide movement to broaden the scope of its work, and to muster its resources for efficient service. It is a work greatly needed, for right here in America these bolshevist theories are flourishing to an amazing extent."

"A vital reason for the widespread misapprehension here of the actual situation in Siberia is this misapplication of the term bolshevism. In the United States we use the term in an academic sense to describe certain theories with regard to the application of extreme socialism. This same condition existed in Russia in the latter part of 1917, when Kerensky held the reins of power and the workmen's and soldier's deputies formulated their plans. They were theories then. They are theories to-day in the United States; but in Russia ever since the early part of 1918, when Lenine and Trotzky got into power, they have been stern realities, and all who have any sympathy with bolshevism must learn that bolshevism as practised there and bolshevism as preached here are as far apart as black is from white. Bolshevism in practice is murder, robbery, lust, tyranny, chaos. Since I have been back in America, I have read attempts to separate the *theory* of bolshevism from the way in which it is *practised* by the leading exponents in Russia. It can't be done. It must be judged by the manner in which the theory has been worked

out, and my months spent last winter in western Siberia and eastern Russia have convinced me beyond a doubt of the frightful consequences of turning over to a disorganized populace the unrestricted control and direction of wide stretches of territory, in which the guiding rule, as I have seen it displayed upon their banners, is: 'Rob as you have been robbed', 'Kill as yours have been killed', 'Take as it has been taken from you'.

"I am quite aware that it is not the practice of the Church to advocate any economic theory. But the Church does preach the application of Christian doctrine and spirit in the practice of all theories, and if in its Nation-wide Campaign these points are stressed, it will be doing a work which needs to be done."

#### MANY CANDIDATES FOR ORDERS FROM THE BRITISH ARMY

WRITING to a friend in America, Father Frere, of Mirfield, England, says:

"The ordination problems after the war are very great, and the Church is making a big effort to tackle them. A very successful registering of ordination candidates and recruiting went on right through the army and navy in the last years of the war, so that we find ourselves with a large number of candidates to deal with. Many of course will go straight off to begin or resume courses at the universities or colleges; but for others of a more uncertain kind the Church has taken over a large place from government, formerly a prison, where they can put in 400 or 500 men, and give them a training to see what stuff they are of. There are altogether 2,000 to tackle. At our college here (Mirfield) we are getting the men back faster indeed than we can get back the teaching staff, and it is delightful to have the place populated again after the lean and dark days."

#### DEATH OF MR. THOMAS HYDE

THOMAS HYDE, a prominent layman of the diocese of Washington, and treasurer of Washington Cathedral, died at his residence in Georgetown, D. C., on July 21st, after long illness. Mr. Hyde was born in Georgetown in 1839. At the age of 15 he began banking with Riggs & Co., of which he was made a partner in 1874. In 1896, when the company was succeeded by Riggs National Bank, he became its vice-president. He remained one of its directors to the time of his death.

Mr. Hyde was one of the organizers of the Cathedral Foundation, one of those named in the charter granted by Congress, and its treasurer from the beginning, doing active service until incapacitated the last two years. He was also trustee of the Louise Home and of the Corcoran Gallery of Art.

Funeral services were conducted by the Rev. C. P. Sparling at St. John's Church, Georgetown, of which Mr. Hyde had been a life-long member and a vestryman for many years. The committal was said by the Bishop of New Mexico, a former rector of St. John's.

#### SEWANEE'S ENDOWMENT

PROMINENT LAYMEN, alumni, and clergymen throughout the South banded together to stand back of Sewanee and raise a general endowment of at least \$1,000,000 are achieving success. At the same time the money is being raised, there is being mobilized a thoroughly cohesive and coördinated lay organization such as has never existed before. Bishop Knight is chairman of a

strong executive committee, and the general organization extends throughout the South with representative men in each state. Major-General William C. Gorgas is chairman of the advisory committee and Major-General Leonard Wood is chairman of the general committee.

Already Arkansas has reported \$26,000 of her quota, and has \$57,000 in sight. Kentucky and Lexington are doing preliminary work toward their goals of \$75,000 and \$30,000. Alabama is making marked progress toward its goal of \$100,000.

Wickes Wamboldt, campaign director, has returned from a trip to New York, and reports that Churchmen and others in the East and North inquired with keenest interest of the Sewanee campaign.

Bishop Woodcock has published a pamphlet, *The Mother of the Hills*, in which he writes:

"It is no more a fact that Sewanee needs the Church than it is true that the Church needs Sewanee. The Church in the South has not yet realized the value to herself of the University of the South. Sewanee is one of our greatest assets. If we become indifferent to this campaign and hold aloof, we shall betray either incapacity or unconcern in a matter of obligation. Sewanee did not inaugurate this campaign; it was authorized and launched by those who represent the dioceses of the South. To hesitate or turn back would be appalling failure. It would reveal our true weakness, not that Sewanee lacked prospect and a great future, but that she is narrowed and restricted by the limitations which the Church of the South has placed upon herself.

"To ask a growing university to remain stationary is to compel it to stagnate. The University of the South faces the brightest outlook of its career. It must go forward. To do otherwise would be worse than folly, it would betray her purpose and become an educational crime. It would dishonor her founders and would stand to the everlasting discredit and disgrace of the whole Church of the South. It is too late to ask who is responsible for the University of the South. The Church of the South long ago accepted this responsibility. The Church is reaffirming her responsibility in undertaking this splendid campaign. The University does not ask a dole, she cannot beg, she simply asks the Church to see that her needs are satisfied and to stand by her and insure her progress. To this support the University of the South is justly entitled. She was founded by the Church to do a great work and she has surpassed our expectations. She is alive with a great purpose, abounding in faith and hope, prepared to exceed the past, but she can do this only when the Church rallies to her support and upholds her hands. It is not Sewanee but the Church of the South which will go on record in this campaign."

#### DEATH OF REV. GROVER HARRISON

THE DEATH is reported of the Rev. Grover Harrison on June 24th. He was only beginning his ministry, being a deacon of the diocese of Missouri. His body was interred at Albuquerque, New Mexico.

#### DEATH OF REV. F. S. SILL, D.D.

THE REV. FREDERICK SCHROEDER SILL, D.D., rector since 1884 of St. John's Church, Cohoes, N. Y., and registrar of the diocese of Albany since 1886, died at Ballston Spa, New York, on July 25th, having retired from active work last October.

Dr. Sill was born in New York City in 1848, the son of Richard and Lucy Lincoln

(Hill) Sill. He was graduated from St. Stephen's College (B.A. '69; M.A. '72; D.D., '95) and from the General Theological Seminary ('72), was ordered deacon in 1872 by Bishop Horatio Potter, and advanced to the priesthood by Bishop Neely in 1873. He served his diaconate in St. Luke's Cathedral, Portland, Maine, and his first rectorate was at St. Paul's Church, Brunswick, in the same diocese. He also had charge of parishes in Portland, Maine, and in St. John's, New Brunswick, and was Archdeacon of Albany from 1891 to 1898.

#### THE SUNDAY SCHOOL MISSIONARY ARMY

A YEAR AGO the rectors, Sunday school superintendents, and teachers of the diocese of West Missouri were called together to consider experimental plans. A plan calling the Sunday school the Missionary Army was discussed and it was voted to accept this experimentally for the diocese. A committee of six was appointed, including the presidents of the Woman's and Junior Auxiliaries. This committee was requested to prepare the tools and then to put these tools into the hands of the boys and girls of our diocese to use to build a Missionary Army big enough to fill the parish, the diocese, our country, and all corners of the earth. Every boy and girl in our Sunday schools was to be a member of this army and each boy and girl was given a chance to voice his or her part.

A poster was sent to each Sunday school in the diocese setting forth the plan as follows: The aims of the Army shall be prayer, study, and service, and the departments of work shall be General, Diocesan and Parish Missions, and Social Service. The study courses included reports on bishops and their work, reports on schools and educational work, and reports on missionaries other than bishops. Social service included reports on hospitals and helps for the sufferers in the world, and reports on recreation work in the mission fields; while the Little Helpers—who are the children under eight years of age—report of work done for little children. The keynote of success of Missions in the Sunday school is struck in work through these departments, because the personal touch from parish missions and social service work is the torch to light the fire of love and desire to help the diocese and the General Board of Missions, making boys and girls Christians with arms outstretched to all the world.

The parish branches of the army have had programmes given by the boys and girls themselves. These have been very popular because the boys and girls have the opportunity of expressing themselves and are encouraged to bring new pupils and visitors, thus building up the attendance of the school.

The first organized fruit of the Army was a recent conference held in St. George's Church, Kansas City, when over two hundred boys and girls above fourteen years of age gathered from all over the diocese. Community singing and Sunday school yell based on camp and school yell sounded between the courses, and various "stunts" were put on by members of different Sunday school classes. Short addresses were made by the Bishop and visiting clergy, and then came speeches by boys and girls from different Sunday schools, in which each school made its report for the year. This report included new pupils brought to Sunday school, calls made upon sick and strangers, letters written, institutions visited, children brought to baptism, sewing by girls and woodwork by boys to earn money for charitable purposes, and miscellaneous work.

The Sunday School Missionary Army, which has now extended beyond the diocese of West Missouri, also publishes a monthly Church paper called the *Courier*. All associate editors of the paper are boys and girls from the Sunday schools of Kansas City, though articles have been contributed to it from various Sunday schools over the diocese.

#### BEQUEST

ST. MICHAEL'S CHURCH, Milton, and the Episcopal City Mission, Boston, receive \$2,000 each by the will of the late Ellen M. Wilde of Milton, Mass.

#### MEMORIALS AND GIFTS

A NEW ALTAR has been given to the Church at Farnam, Nebraska.

THE ALTAR GUILD of St. Elizabeth's Church, Holdredge, Neb., has presented the church with a silk American flag.

THE REV. W. H. MILLS, rector of Grace Church, Chadron, Neb., recently dedicated a handsome brass altar cross in memory of Mrs. Elizabeth Harris.

THROUGH the gift of a most devoted friend of the district, a valuable lot in the Cathedral square, with the house standing thereon, has been added to the Cathedral property in Laramie, Wyoming.

ST. JAMES' CHURCH, Cleveland, New York (Rev. Samuel F. Burhans, rector), has just celebrated the fiftieth anniversary of the consecration of the church. The following memorials were given: A hymn tablet in memory of the late Rev. H. V. Gardner, second rector, by his daughter, Mrs. Thomas Dobson; a cover for the font, by Mr. and Mrs. James C. Foster. A few months ago a pair of brass candlesticks was presented by Mr. Edward Connette in memory of his wife.

FOUR BRASS collection plates were dedicated at Grace Church, Cortland, N. Y. (Rev. Arthur H. Beaty, rector), on Sunday July 20th, in memory of Leo R. Lincoln, who died in the Argonne Forest November 2, 1918. The first offering on these plates has been given toward a pocket Communion set. The four groups of the guild are making up the balance and a set will be ordered in the fall. During the summer the parish house has been redecorated and a new pulpit light installed.

BISHOP THOMAS and his brother have recently presented to Bethany College, Topeka, Kansas, a handsome Communion set in memory of their father, the late Rt. Rev. Elisha Smith Thomas, and his wife. The gift was presented to Bethany College because of the close connection of the former Bishop Thomas with that institution. The wedding ring of the Bishop's mother has been stretched to form a fine gold line just below the rim of the chalice. Her engagement ring encircles the cross on the base of the chalice, while the diamond has been set in the center of the cross. The gift is valuable indeed not alone for its intrinsic beauty, but for the associated sentiment.

THE INTERIOR of Christ Church, Clayton, N. Y., has been enriched by the placing of a two-light memorial window, dedicated on Sunday, June 20th, as the gift of Mr. Walter Jerome Green of Utica, New York, in memory of his wife, Mary Stuart Lowrey Green. The work was entrusted to J. & R. Lamb, of New York City, and done under the personal supervision of Mr. Frederick S. Lamb. The window, composed of two openings, has for its subject the Angel and the Marys at the tomb. The design, particu-

larly attractive, shows in the left hand opening the angel seated on the tomb and in the right hand window are grouped the three Marys. At the base appears a panel under each of the lights with an inscription: on the left hand

#### "In Memoriam"

on the right,

"MARY STUART LOWREY GREEN."

The window is executed in the American school of opalescent glass, no paint being used.

#### ALABAMA

C. M. BECKWITH, D.D., Bishop

Girls' Friendly Society

ON SUNDAY, July 27th, the Girls' Friendly Society of the Church of St. Michael and All Angels, Anniston, had their admission service, when eight members and twenty associates were admitted by the Rev. David A. Sanford, the visiting priest. The class was presented by the associate who has had the work in hand for four years. The school building, open next year as a holiday house, can accommodate twenty girls, under the supervision of a resident worker.

#### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Amusement Hall for Zion Church, Rome—Union Service—Bishop Huntington on Federation

THE IGNOTUS CLUB of Zion Church, Rome, has the dirt flying for its new amusement hall in the basement of Clarke Memorial Hall. The foundation is being laid for bowling alleys of modern construction, and there will be a pressed steel pool table, enameled in white, and later a billiard table, also a shuffleboard, to provide attractive club-rooms for the men of the parish. The Rev. Eugene S. Pearce is the rector.

ZION CHURCH, Fulton (Rev. George C. Gruman, rector), has recently added \$300 to the rector's salary, and the men have united to work for a further increase. The parish is now nearly free from debt, and plans are under way for the construction of a new church to cost about \$50,000.

A UNION SERVICE of the Episcopal, Congregational, Presbyterian, Baptist, First Methodist, and State Street Methodist congregations was held in All Saints' Church, Fulton, on Sunday evening, July 20th. With the consent of the Bishop, Dr. A. R. Lambert was the preacher, the pastor of the Congregationalists read the lesson, the pastor of the State Street Methodists read the psalter, and the Baptist preacher read the prayers. The rector offered a prayer for unity and gave the benediction. The rector of the parish is authority for the statement that this is the first time in the history of the Church in Fulton (which extends over half a century) that such a service has been held. The church was packed to the doors and the service is said to have been inspiring.

Perhaps a reason for the rarity of such services as the one described above is to be found in the traditions of the diocese as formed by its beloved and scholarly first Bishop, Frederic Dan Huntington. When the project for federation was first agitated the Bishop took a strong and open stand. He wrote an editorial for the *Gospel Messenger* which he also sent to the public press, saying: "Public attention has been called to a movement to unite the different religious denominations in this city for common action. It may be noticed that, so far as appears, the Episcopalian do not join in the effort." For this reason he believed that

the article in the *Messenger*, which was official for the diocese, would be read by the public with interest. The article follows in full:

"1. There being three aspects, sentimental, logical, and theological, of which them best recommends the 'federation' movement?

"2. The object being to extend the Gospel and Kingdom of our Lord, what is the fundamental article of the Faith in that Gospel and Kingdom? Can 'Churches' have a fellowship without a common faith?

"3. Suppose the scheme to work, and the several sets to be federated, the question would be, What do you believe? What will you preach?

"4. Of three of the larger denominations, a leader of one has said, 'Baptism is good for such as like it, but is not necessary,' of another denomination, 'It is the primary Christian obligation and a commanded sacrament for every child'; of the third, 'It is necessary to the salvation of grown people, but is forbidden to children'. Is there any part of the world where these three could preach, evangelize, and educate, in fellowship one with another?

"Considering the difficulty a highly intelligent denomination of our day encounters in making a creed for itself, would there be much hope of making one for several together?

"6. Would the Apostles' Creed be acceptable, and if not, why not?

"7. Perhaps the most popular and plausible cry in modern literature is 'No creed but Christ!' But what Christ? Whose?

"8. It is hardly credible that the federation would not take as authority the Scriptures. Which Scriptures?

"9. It is hardly credible that there should not be, in the terms of federation, some minimum of allowable disbelief: What would the minimum be? Who would fix the terms? Who would organize the method? Who would represent whom? Who would define the word 'evangelical'?

"10. True enough, there is an extensive and popular indifference to doctrine, and a detestation of dogma; is this from a love of truth, the truth that 'makes free', or is it impatience of positive and definite forms of truth, dislike of a religion of commandments with a right hand and a left?

"11. May it be that unconcern about belief is the toleration of the liberalist, whose only article of faith is liberality, and this a liberalism which often enough proves the most bitter kind of bigotry?

"12. If, however, the idea is that a Federation is wanted for a purpose not religious, but for social fellowship and moral reform, theology and religion being kept in abeyance, what prevents any amount of such co-operation now, in theory or fact, and what is, then, the meaning of 'Churches'? Does a Christian 'Church' stand for ethical science or social betterment without a Faith?

"13. Reverence for what is divine being a root sentiment of religion, would any Federation dispose Churchmen to harmonize with a very active denomination, one of whose prominent leaders said, not long ago, in a convention, 'We want a new dispensation, a new religion, a new Holy Ghost'?

"14. If, in a searching analysis, it should turn out that the advocate of Federation favors it because he privately hopes it would bring recruits to his camp, is that a motive that would look well in the programme?

"15. Reverence being the root of all religion, would a combination or conglomeration of miscellaneous religionists be a promising agency for bringing the devout soul to the foot of the cross, and to the charity that passeth knowledge?

"16. Can we, on the whole, conceive of a much surer way to bring on the spiritual unity for which the Saviour prayed, than for each flock in its own fold to strive and watch and pray that all the members may be just and true and kind and patient toward one another, till the Lord of souls and of hosts shall come again?"

#### CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

England Honors Connecticut Chaplain—Nation-wide Campaign

THE REV. CHAUNCEY C. KENNEDY, rector of Christ Church, Stratford, has been awarded the British Military Cross for distinguished service. Mr. Kennedy went to France in 1917 as chaplain of the 21st Engineers, and in the following August was transferred to London as senior headquarters chaplain of the American Expeditionary Forces in Great Britain. Since his return home in March of the present year, and after receiving his discharge, he has been executive for the Chaplains' Service of the Churches, representing the central committee on Army and Navy Chaplains.

THE DIOCESAN COMMITTEE of the Nation-wide Campaign is using energetic measures to insure success. Committees are being formed in the parishes to take charge of the local propaganda, arranging meetings, either as men's suppers or mass meetings of men and women, during October and November preparatory to the actual every-member census to be held throughout the Church in Advent.

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**NEWARK**

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W. R. STEARLY, D.D., Ep. Coadj.**

**Missionary Given Automobile**

WHILE CHARLES K. FARRINGTON of Orange, a licensed lay reader, was assisting at St. George's Church and the Church of St. Mary Magdalene, Newark, he saw that the Rev. Randall W. Conklin, missionary in charge of these two centers, should have an automobile in order to minister efficiently to his widely scattered parishioners, especially as his physician had told him he must not walk such distances. Mr. Farrington submitted a plan to the Bishop Coadjutor and obtained his approval. Next he asked several persons to aid, and largely through their efforts it was possible to present a new 1919 model automobile to the Rev. Mr. Conklin, who has just left in it for New York state, where he will spend his vacation during the month of August.

**SOUTH CAROLINA**

**WM. A. GUERRY, D.D., Bishop**

**Nation-wide Campaign—Development in the Colored Field**

AN IMPORTANT meeting on behalf of the Nation-wide Campaign in the diocese was held in the parish house of Trinity Church, Columbia, on July 22nd. The meeting was called by Bishop Guerry, who came on from Sewanee, and there were present, in addition to the diocesan committee, of which Ex-Governor R. I. Manning is chairman, clergymen and chairmen of local parish committees from every part of the diocese. The meeting was addressed by the Rev. L. G. Wood, who, with contagious enthusiasm, indicated the scope and aims of the movement, the methods of organization, and the "next steps" for those who had already formed their parish committees and forwarded their parochial survey. At the request of the bishop and the chairman, those present then advised with the diocesan committee in formulating the diocesan budget or programme for Church Expansion, especially concerning those fields and institutions within the diocese not included in any parochial survey but for which either the diocese or the general Church must assume responsibility. At a subsequent meeting of the diocesan committee Mrs. W. P. Cornell, of Charleston, president of the diocesan branch of the Woman's Auxiliary, was elected executive secretary with adequate financial support for her office. This appointment assures early completion of the belated plans for the campaign in this diocese. Mrs. Cornell, with her assistant, Miss Henrietta Jersey, also of Charleston, has already moved to Columbia and entered upon the duties of her new office.

THE DIOCESE has been in need of colored clergy for three fields—St. Luke's, Columbia, St. Augustine's, Aiken, and St. Paul's, Rock Hill—for which financial provision is made. In other places there is need for colored clergy, but money is lacking. Material repairs have been made on church and rectory at a number of places during the past year, and the colored people of the Church of the Good Shepherd, Sumter, hope soon to be able to worship in a new building, for the erection of which they have gathered a good sum in cash and grants. The latter congregation raised more money per capita during the year than any other in the arch-deaconry.

AT LEAST \$10,000 is now needed to meet the payroll and maintain industrial training in our colored schools in the diocese. During the war some of the industrial features were curtailed, but it is hoped that these may all be restored in the immediate future. It is expected that a diocesan nor-

mal and industrial school may soon be established, probably in Sumter county, where a substantial nucleus of colored farmers will aid in its development.

**SOUTHERN OHIO**

**BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Ep. Coadj.**

**Bethany Home—The Nation-wide Campaign**

BETHANY HOME issues monthly a chatty and delightful paper, the *Chronicle*, mimeographed. A very interesting article on the Bethany Home High School, charmingly and intimately written by Sister Beatrice Martha, giving a sketch of the graduates, is the leading feature of Vol. IX, No. II. Of the twenty-three graduates five have entered the sisterhood or are preparing to do so, one is a trained nurse, two are in training, and one is a practical nurse with ambitions for further advance. Four are in missionary work or preparing for it. Two have responsible office positions, one is a teacher, two are clerking in stores, and three are happily married. Everyone is filling a useful and constructive place.

THE NATION-WIDE CAMPAIGN is beginning to stir the waters of summer calm, and the diocesan committee is working hard. A suggested slogan from this diocese is "All the Church backing all her Work". When it is realized that each and every mission problem, whether in Cincinnati or Canton in the mountains of the South land, the mines of Illinois, the rice fields of the Philippines, or the tea gardens of Japan, is equally important and really interdependent, when parochial, diocesan, foreign, general, and all kinds of missions are recognized as the mission, it will be a happy day for the Church. When the roof of a mission in Southern Ohio leaks so that at the Easter service water had to be poured out of the alms basin before it could be used and yet an offering of over \$13 was given by a few faithful souls. When a missionary has to struggle against lack of proper heating apparatus in existing buildings in winter and tropical heat in summer, right in the Mid-West, it is just as thrilling as similar experiences along the far flung battle line. The necessity of backing up the firing line so plainly demonstrated in the recent war is evident as never before.

**SPRINGFIELD**

**GRANVILLE H. SHERWOOD, D.D., Bishop**

**Easter Offering—New Church—Alterations—  
Dinner to Soldiers**

THE FINAL REPORT of the Sunday school Easter offering for last Lent shows a total

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of \$890.18. Special effort will be made to secure at least \$1,000 next Lent. Jacksonville's Sunday school had the largest offering, \$116.18, and took the diocesan banner. East St. Louis had \$100 and Granite City came in third with \$95.43.

THE FOUNDATION of the new church at Jacksonville is progressing and the cornerstone will be laid in the early fall.

WITH THE permission of the Bishop the Church of the Redeemer, Cairo, was used for service by Archbishop Germanos of the Greek Church on July 27th. The Archbishop sent a gracious telegram of thanks to Bishop Sherwood.

CONTRACTS HAVE been let and work begun on extensive improvements to the exterior and interior of St. John's Church, Decatur. The roof guttering and down spouts have been renewed, the outside window panels repaired and painted. The entire interior is to be redecorated in soft colors, a tile floor laid in the chancel and sanctuary, and marble steps and altar pace will take the place of the present wood and carpet. The rector of the parish, the Rev. D. C. Beatty, is on the way home from Russia, where as a Y. M. C. A. secretary he has done heroic work. His son Vernon, who was in the thick of the fight in France, has already returned.

THE MEMBERS of Trinity Church, Lincoln, gave a dinner on Sunday, July 27th, to the boys of the parish service flag. The Rev. J. C. White spoke briefly after the dinner. At the 10:45 service, also, his remarks were addressed especially to the returned service men. Of twenty-nine who left the parish, one was wounded and the other taken seriously ill. The others although in the thick of the fight, returned safely.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Bishop Gailor in Nashville—Diocesan Survey

BISHOP GAILOR is spending the week-days at Sewanee, but is busy with visitations on Sundays. He will spend August in charge of Christ Church, Nashville, during the absence of the rector, the Rev. E. E. Cobbs, on account of illness.

THE COMMITTEE of clergymen and laymen in charge of the survey for the Nation-wide Campaign have done splendid service, holding meetings in the four prominent cities of the diocese and being received with great enthusiasm. The reports make an excellent showing.

#### WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

Numerous Confirmations—Boys at Camp Learn to Swim—Cathedral Funds

BISHOP BEECHER has concluded his spring visitations. Everywhere he found an awakening to the Church, and confirmations were more numerous than ever before.

DEAN TYNER conducted a boys' camp from July 13th to 24th, sixteen boys attending from Hastings and thirty-four from Lincoln. Fifty per cent. of the boys were unable to swim on reaching camp, but all learned. A Bible class was conducted every morning under the trees, and the boys were very attentive. The Church in the Wildwood was very interesting on Sunday morning.

COMMITTEES have been found to work on the new St. Mark's Cathedral at Hastings. Dean Tyner reports that over \$35,000 has already been subscribed and effort will be

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made in the fall to obtain the balance. The lot immediately east of the church has been purchased.

## WYOMING

N. S. THOMAS, D.D., Miss. Bp.

The Nation-wide Campaign—Patriotic League of Churchwomen—Missionaries

WYOMING is hard at work upon the Nation-wide Campaign and the diocesan survey is being prepared and sent in by the committee appointed by the Bishop.

A BRANCH of the Patriotic League of Churchwomen has been formed in Wyoming, to utilize for the Church the talents and industry displayed by women in the war. The president of the League is Mrs. B. B. Brooks of Casper, and the various committees will work under her direction.

MISS LISA B. CONVERSE, principal of Lakewood Hall, Lakewood, N. J., is spending several weeks in missionary work with headquarters at Afton, in the Star Valley, the population of which is five-sixths Mormon. She is riding from one ranch to another, looking up what Church people may be there, and holding services and visiting among the non-Mormons. No Church body is operating in Star Valley at the present time. Miss Converse plans to have several persons for baptism a little later on, when the nearest clergyman will go into the valley.

THE REV. ALAN R. CHALMERS, missionary in Cody, Meeteetse, Powell, etc., has completed his work in Wyoming and returned to the East after three years. During this period the rural parish of Park county was organized, each unit of which is doing its full duty in the matter of self-support and interest. The work of Mr. Chalmers has been taken over by the Rev. John S. Gillespie, graduated this year from the Philadelphia Divinity School.

## CANADA

Woman's Auxiliary—Guild of the Holy Ghost—Missionary Asks for Reindeer

Diocese of Columbia

THE UNITED THANKOFFERING given by the diocesan Woman's Auxiliary this year is the largest yet contributed by the diocese. Very good work has been done in this diocesan branch by the Church Embroidery Guild under Miss Aston, in providing the mission churches on the island with suitable furnishings for the sanctuary. As a sign of appreciation of her valuable work, Miss Aston has been presented with a Dominion life membership.

Diocese of Nova Scotia

THE PARISHIONERS of St. Mark's Church, Coxheath, have elected as their new rector the Rev. E. Jukes, now of Barrington. He succeeds the Rev. Goddard Fenwick, who goes to Halifax as editor of *Church Work* and secretary of the Church of England Institute.

Diocese of Toronto

ON THE evening of July 29th a meeting of the Toronto ward of the Guild of the Holy Ghost was held at Holy Trinity Church. The Canadian branch of the guild was formed from the American branch about two years ago, and has made good progress, the Toronto ward increasing fourfold. At this meeting the address was delivered by Superior-General of the American Branch, the Rev. Dr. F. J. Barwell-Walker, who is visiting the city and supplying at St. Cyprian's Church. Dr. Walker is also offi-

cating each week at the Convent of the Sisters of St. John the Divine, a Sisterhood affiliated with the guild.

THE REV. W. G. WALTON has gone back to his lonely mission station on James' Bay. He was obliged to leave his wife behind him, as contrary to the hope given some time ago she is not yet considered fit in health, after her serious operation, to go with him to the far North. The Canadian government has acceded to his request that the country around James' Bay should be stocked with reindeer. His hope is that the animals will furnish food for the people and benefit them in other ways. He expects to return in October.—THE REV. BRUCE HUNTER, of Toronto, now overseas, who has done able work in England in connection with the repatriation of soldiers' wives and children, has undergone an operation for an affection of the eyes which made him temporarily blind.—THE TORONTO BOARD of the diocesan Woman's Auxiliary has requested each branch to appoint its social service secretary. It is thought it would be useful if a band of Anglican Big Sisters could be formed among Woman's Auxiliary members.

## SPARE TIME

THERE ARE spaces day by day in almost every life when the attention is not demanded for any definite object; when we are, or may be, free to think of what we will. They are the times in which some people are simply listless, and hardly conscious of thinking at all; some build castles in the air; some think of their ambition . . . some of their anxieties; some of their grievances; some of their dislikes; some, happily, of their hobbies; some, very unhappily, of their health.

It is this "no man's land", this unclaimed, fallow ground, that St. Paul would have rescued from its uselessness or misuse; and he points us to the right and wholesome use for it: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Francis Paget.

## DISSATISFACTION

THERE IS a divine dissatisfaction. We should never be content with that whereunto we have already attained. We may not with impunity rest upon laurels already won. The apostle Paul had had large experience in the religious life. He had walked far out upon the promises of Christ and found them true. His soul had exulted in the unutterable glories of the third heaven, and he could not say whether he was in the body or out of it. And yet he said: "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Raleigh Christian Advocate.



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